WESTERN RECORDER.

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REVIEW.

An account of Memorials presented to Congress, during its last session, by numerous friends of their country and its institutions, praying that the Mails may not be transported, nor Post-Offices kept open, on the Sabbath. New-York, May, 1829.

The pamphlet which bears this title contains a cool, dispassionate account of the whole subject of the late memorials to Congress—a subject full of interest to every friend of the Sabbath. Such a production has been greatly needed; for the late memorialists have not abandoned the object which so recently called forth their exertions. Their prayer will be renewed again and again; it will continue to be reiterated, while there is the least hope that our country, as a nation, will be brought to respect an institution which forms the very foundation stone of our civil and religious freedom.

We are not willing that government should, on the one hand, create a religious establishment; nor on the other, by its own acts, compel the good citizens of this country to violate the very first principles of that religion which so extensively prevails among them. We would have it occupy the broad ground between the two extremes, as the only one which is tenable, even upon the principles of good republicanism. There is an immense field to range upon; and its limits are readily defined. Even those who have the greatest horror of "an establishment," should avoid the opposite extreme, unless they would bring about in the end the very measure which they so much hate. The difference between establishing a national religion, and contributing directly towards the abolition of a religion, which, in its various forms, has for years existed, as of spontaneous growth, throughout the land, is truly immense. Every well-informed politician knows the difference; and if honest and patriotic, he will *act* accordingly, as often as the subject is brought before him.

But all are not honest; all have not the virtue of patriotism. The public, therefore, are continually liable to be biassed by misrepresentation; and hence the necessity of authentic documents, with inferences fairly deduced from them, as a sort of manual, by which the tone of correct information may be preserved. This appears to be the special object of the pamphlet before us. It is not a thing hastily written, or written with a feeble hand. The materials for it were collected with singular industry and in great abundance. Every friend of the cause should furnish himself with the work, without delay. Let him read it and digest it, and then he may be prepared to act as a Christian and an honest patriot would choose to do, when again called upon to affix his name to a memorial.

But we had almost forgotten that the pamphlet itself bears the character of a review The introductory remarks are as follows:—

Ever since the mail was first transported in the United States on the Sabbath, this violation of the day of rest has been a source of grief and pain to many individuals, who are justly ranked among the most intelligent, useful, and virtuous of our citizens. To the certain knowledge of the compiler of these pages, much regret has been expressed, by persons residing in many parts of the Union, that a practice so pernicious in its tendency and consequences, should have been sanctioned by any department of our national government.

Post-offices, in our large towns, were gradually opened, one after another, for *a part of the Sabbath;* and in 1810, a section was inserted, in the law regulating the post-offices, by which post-masters were obliged to deliver letters at all reasonable hours, *on every day of the week.* This law attracted very little attention at the time; and it is supposed that the section alluded to was scarcely considered at all, except by the committee that introduced it. A member of Congress recently declared it to be very strange, that such a provision should have crept into the law; for it was clearly a repeal of the *fourth commandment.* Most certainly this is the fact, unless it can be shown, that to keep the post-office open in every city, town, and village of our land, on every Sabbath in the year, and in a time of the profoundest peace, *is a work of necessity and mercy;* a proposition not very likely to be established, when the post-office in London, the most populous, the most busy, and the most commercial city in the world, is closed, *during the whole of every Sabbath.* Indeed, it is absurd to speak of the business of the mails and the post-office, as being *a work of necessity at all times,* when the custom house, the public offices at the seat government, and all the courts of justice, are uniformly closed one day in seven; and when great numbers of our most active and enterprising men of business never receive their letters on the Sabbath, and yet conduct their affairs with as much skill, prudence, and success as others.

The keeping open of post-offices, on the day of sacred rest, has been to many hearts a still greater grief and burden, than the transportation of the mail on that day. In many towns, both large and small, the post-office is so located, as to attract crowds of idlers, who do not pretend to any plea of necessity. The young, if they have not pious parents or guardians, are led, by this public and authorised show of business, to disregard the Sabbath, and to withdraw themselves from public worship. All these consequences were foreseen at once, by those who are accustomed to regard moral causes and their effects.

Soon after the close of the last war, numerous petitions were presented from inhabitants of different parts of the United States, (on the Atlantic coast and beyond the Allegany mountains), asking for a removal of these evils, which they had observed to be increasing. The attention of Congress was in some degree arrested, and a respectful report was made by the postmaster-general; but a regard to what was supposed to be the public accommodation and convenience prevented any legislative interposition.

From that time to the present, the multiplied evils of Sabbath-breaking have become more and more apparent; and the apprehension has been extensively felt, that an irresistible flood of business and pleasure will roll over the sacred institutions of religion, and leave our beloved land a moral desolation. Hence it has been a subject of conversation for years, in many a circle of reflecting and patriotic men, and in many states of the Union, if not in every state, that the friends of the Sabbath should come forward, and plead its claims before the national legislature. It has been said, from year to year, that doubtless many petitions would be offered, if the work of petitioning were once seriously commenced. But the matter was delayed, for reasons, which though not satisfactory, are very apt to have influence; such as, "It is not *our* duty, in this city, or town, to begin;" or, "We have petitioned already, and it has done no good;" or, "If our rulers have not a just sense of the importance of the Sabbath, petitioning will avail nothing; and when they shall *have* just views on the subject, they will not need to be petitioned." It has, however, been the steady intention of numerous individuals, to unite with their fellow-citizens in forwarding petitions, whenever a commencement should be made.

It was with the highest gratification, therefore, that the friends of religion, in different parts of the land, were informed, that a most respectable committee, composed of gentlemen of different religious denominations, had been constituted in the largest of our commercial cities, and had sent forth an invitation to their countrymen to join in the petition, which was soon to be presented. This was early in December last; and before the close of that month, many petitions had been forwarded, and some were before the post-office committee of each house of Congress. Others continued to arrive till the last weeks of the session; and in the whole, *four hundred and forty-one* distinct petitions were presented to the House of Representatives, and *twenty-six** to the Senate. These were severally referred to the post-office committees.

After these introductory paragraphs, it is proposed to lay before the public a *list of places*, from which memorials were received, *extracts* from the petitions, *selected names* of petitioners, and a few *concluding observations.* (*To be continued.*)

* This number does not include a few duplicates sent to the Senate, having the same signatures as were sent to the other house. The whole number of petitions presented to both houses is 467.

COMMUNICATION.

For the Western Recorder.

YOUNG PERSONS SHOULD KEEP A DIARY.

MY DEAR FELLOW YOUTH—Permit one of your own number to call your attention for a few moments to a subject intimately connected with your usefulness and happiness. Our days, one after another, are passing away; and while we are borne along on the wings of time, we are not duly careful to note its rapid flight. Whatever, therefore, can induce us to make a proper estimate of time, demands our serious and candid attention. I know of no plan better calculated to effect this purpose, than that of keeping a diary. By this exercise we are brought to notice distinctly the course of time, and to reflect that we are fast hastening through the journey of life; and that what we do in this probationary state must be done *quickly*.

There are many advantages to be derived from keeping a diary.

It assists in self-examination. As we sit down at night to make our daily record, we shall wish to notice some of our own actions and reflections. In doing this, the mind will be led to take a retrospect of all that has been done, said, or thought of, during the day. We shall discover our wrong actions, or hasty or improper words. Here we shall detect some envious thoughts; there some of ambition; here some of ingratitude; there some of despondency; and if we are faithful to our task, we shall present such a mirror of ourselves, as will be calculated to awaken within us an ardent desire for improvement.

By keeping a diary, we shall present many original thoughts, which might otherwise escape our minds, never to be recalled. It will have a direct tendency to regulate our thoughts, and induce us to think *methodically.* It will exercise, & consequently *strengthen the memory.*

The perusal of our diary, t[illegible] will often give us much satisfaction. In referring to it, we shall derive much advantage, by ascertaining the time when certain events took place, which we have not recorded; for, by associating ideas, we shall know that they occurred at the same time with some other events, which we *have* recorded.

How pleasing and profitable it would be for members of the same family, after being for a time absent from each other, to sit down together and compare their journals. They would thus see where each had been, and what they had been doing at certain times, and would call to mind all the joys and sorrows in which they had participated.

If any of us should be called away by death in our youth, will not a diary, written by our own hand, be a peculiar source of consolation to our bereaved friends? Or should we live till "our heads are silvered o'er with grey hairs," would not the perusal of our diary afford us much enjoyment, by helping us to recount our youthful scenes, and to "*look back upon all the way which the Lord our God had led us.*"

Is the reader a *student*, and has he neglected to keep a diary? What, my friend, have you been doing? Is it your professed business to *think;* and have you neglected an exercise which is so well calculated to regulate your thoughts? Next in importance to the study of mathematics, the keeping of a diary will be calculated to improve the mind.

Is the reader a professor of religion?—Have *you*, my brother, neglected such an important help to self-examination? I will not stop to argue with you upon the neglect; but leaving you to your own reflections, I doubt not you will be ready to keep in view what you have lost. You have *done wrong*, in neglecting to keep a diary: Now *do right*, and keep one.

Young ladies are very favourably situated for engaging in the delightful work here recommended. The noise and bustle of the world will not divert them from the journal-book. While men are rushing on in the hurry and tumult of business, ladies can take the pen, and at their leisure record passing events. I merely suggest these things, hoping that they will consider the subject with their usual good nature and reflection. This being done, we can have no doubt of a favourable result.

Let Sabbath school children keep journals. Their journals cannot fail to be interesting. These highly favoured children will seldom be in want of something to record upon the page of a diary. We may expect to read in the books of these little journalists records of the following kind:—

"*Sat. eve, July 4th*, 1829.—Attended the celebration of independence to-day. We all (the S. S. children) walked in procession, and were treated with much attention through the day. The people acted as if they *loved* us. We did not hear the name of the Lord our God taken in vain to-day, or any other bad language. Saw no person drunk."

"*Sab. eve, July 5th.*—To-day heard solemn preaching. Sab. school very interesting. Our superintendent talked well to us about keeping the Sabbath holy. My teacher exhorted me to repent." [We hope no S. S teacher will ever put a child under the necessity of recording, "*My teacher said nothing to me about my soul.*"]

I could respectfully ask the superintendents and teachers of Sabbath schools to answer this plain question:—Is it not your *duty* to recommend to Sabbath school children the keeping of a diary?

Could the writer of this article be assured that one young person, after reading it, would lay down the paper and commence a diary, he would be amply rewarded. The only apology which he offers for the defects that may be found in the article, is his *signature.* JUVENIS.

PRISON DISCIPLINE SOCIETY.

From an abstract of the report of this Society, as given in the Boston Recorder, we select the following paragraphs:—

NEW-HAMPSHIRE.

In this state, the most striking and important fact, is the *paucity of convicts;* the number having been reduced to 48, in a population of nearly 300,000. This is believed to be a smaller proportion than in any other state in the Union, where there is a state-prison.

VERMONT.

The number of convicts is about twice as many as in New-Hampshire, while the population is nearly the same. At their last session, the Legislature authorised a plan to be procured with estimates of the expense, for erecting in the *state-prison at Windsor* a sufficient number of dormitories for the entire separation of the convicts and more salutary discipline.

MASSACHUSETTS.

In the *house of correction, Leveret-street, Boston,* the system of labour has been improved in both the male and female departments. A large number of the men are employed in breaking stone to macadamise the principal streets of the city. About 2,000 tons have been broken during the last winter. This mode of improving the streets has stood the test of experiment, Beacon and Park streets having been some time since prepared in this way. It is now contemplated to employ the same on the avenues leading to the Warren and Charleston bridges. In the female department, also, under the care of two pious matrons, there has been very pleasing improvement within two or three years, which is manifest to the most superficial observation. The self-denial of Miss Stevens and Miss Watts, in going within the walls of a prison, to spend their days in restraining and employing these unhappy women, is worthy of all praise.

The house of reformation for juvenile delinquents, at South-Boston, is even improved in its character since the very favourable report of last year. The average number of inmates is not far from one hundred, about ten of whom are females. The whole number received from August, 1826, to January, 1829, was one hundred and ninety-two. Among these, forty-seven were committed for stealing; twenty-nine for being vagabonds; forty-nine for being stubborn and disobedient; eleven for leading an idle life, and being neglected by their parents on account of drunkenness and other causes; and four for wanton and lascivious behaviour. Indeed, a very large proportion may be traced to the neglect of parental instruction and government, and the indulgence of a stubborn and disobedient spirit by the children. But at this institution, these habits are soon subdued, and ere long they are apprenticed to industrious farmers and mechanics, where they behave well. In many instances, the boys leave the institution creditably in less than a year; and the superintendant says, that five or six months are often sufficient for reformation. This very happy result is produced by the wise arrangements adopted; being in part from the division of time, and a system of classification for moral discipline. As to time, there are distinct periods for religious exercises, eating, instruction in the school, recreation, labour, and retirement and sleep; all distinctly marked and wisely proportioned. The classification for moral discipline, indicates a careful discrimination in regard to character, and a careful adjustment of rewards and punishments according to merit. The inmates are divided into three "bon grades," and three "mal grades;" or three good classes, and three bad classes. Each of the three bon grades has its peculiar privileges, and each of the mal grades its peculiar punishments. By this system the whole house is managed. The location of an inmate, and his reward or punishment, do not depend on caprice, or partiality, but on records carefully kept, and regularly cast and balanced at the close of every day and week. The result is then shown on a broad sheet, where every boy may see at a glance in what class he is placed, according to the scale of moral discipline. These means, with moral and religious instruction, effect surprising reformations; and experience thus far proves, that not more than one in twenty of those who are put to apprenticeship disappoint the expectations of their guardians and benefactors. The system is good in itself, but derives very much of its efficacy from the invaluable services of the Superintendent and the Matron, with the aid of the Directors. The city of Boston is the parent of this institution, supporting it at an expense of more than $6,000 annually; and the corporation of the city highly appreciate its value. By the suggestion of the Directors, they have proposed to the Legislature to provide for the admission to it of juvenile delinquents from all parts of the state.

CONNECTICUT.

The new *state-prison at Wethersfield,* is in successful operation. Gov. Tomlinson, in his late message, speaks of its discipline and of the moral and religious instruction there given, in the highest terms. For the year ending March 31st, after deducting every kind of expense for that period, the Warden's account exhibited an actual gain to the institution of $3,229 49. Newgate, during its last ten years, cost the state $8,400 annually. During the past year, corporeal punishment has not been inflicted; religious instruction has been furnished morning and evening, and on the Sabbath. There has been little sickness, and not one death in eighteen months.

NEW-YORK.

In New-York the subject of prison discipline has excited great interest for several years, and the state is now reaping the benefit. *The prison at Auburn,* during the last year, with 570 inmates at the close, earned $3,336 97 for the state, besides defraying every expense. Last winter, during a tremendous fire in the prison, 550 convicts were let loose in the yard, from which two avenues were opened into the street; not one of them attempted to escape, but they voluntarily formed an efficient company to extinguish the fire. Evidence of reformation has been received, in answer to inquiries made concerning discharged convicts. The returns embrace 206 cases; of which 146 are decidedly steady and industrious, or very greatly improved. The recommitments also are diminished. In 1827, out of 427 there were only 19; and in 1828, out of 570 only 17. The health of the prisoners is remarkable. The cases of sickness in the hospital have been on an average as 1 to 100; and the cases of death as 1 to 75.

The prison at Sing-Sing has rapidly advanced during the year. 400 cells have been built, making 800; also a hospital and kitchen. Extensive workshops and a chapel are prepared. The prison is healthy, and its discipline remarkable for its energy. The chaplain, Rev. Mr. Barret, is very assiduous in his labours. Some of the convicts have made rapid progress in learning, with no book but the bible.

In the *old prison at Greenwich,* a large number of female convicts remained after the men were removed to Sing-Sing. Some members of different churches in New-York city formed nearly two hundred of these women into a Sabbath school, last summer, which has been extremely promising. These females have lately been removed to the *penitentiary at Bellevue,* as a temporary residence, whither their teachers go also. The prison at Greenwich is to be abolished. The former inmates of Bellevue have been removed to *Blackwell's Island,* which has been purchased by the city, and where one building has been erected for the reception of two hundred and forty men. This *building* is on the general plan of the new prison at Wethersfield, and it is now proposed to extend it on the same plan. It is located very near inexhaustible quarries of stone, which made a profitable business to the former proprietor. Here then the drunken vicious poor of the city of New-York will be put to hard and profitable labour, and brought under the means of reformation and salvation. Here too a Sabbath school has been formed by pious men.

Two *prisons for female convicts* are in contemplation; one for the city and county of New-York; another for the whole state, to be located centrally.

The house of refuge in New-York, is a truly *parental* institution. It had at different times, during the past year, three hundred and thirty-seven inmates. Of these, one hundred and forty-eight were put out as apprentices; making the whole number apprenticed in four years, four hundred and forty, of whom less than twenty are out of place, or have failed to answer the expectations of their benefactors. The health of the place is wonderful. There was no death the last year; and during the four years, among five hundred and fifty-three different inmates, one only has died. The labour is profitable, the instruction useful, and the reforming effects encouraging.

"*The bridewell* in the city of New-York, and the *debtor's jail,* remain within a stone's throw of the city-hall, the same disgraceful nuisances as they have been long represented, to no purpose. We say to no purpose; there is some *talk* of a reform."

PENNSYLVANIA.

The criminal code of Pennsylvania has been recently revised. The new law punishes with imprisonment from two to twelve years, those crimes which in New-England are generally punished with death. No crime, except murder of the first degree, is made capital in Pennsylvania. The new law contemplates solitary confinement, combined with labour and instruction. Thus the plan of reforming by solitary confinement *alone,* finds not many advocates, even in the only state where we had reason to apprehend its adoption.

MARYLAND.

The penitentiary in Baltimore is more productive to the state, than any other of the kind in the country. During the five successive years in which Joseph Owen has been the keeper, the earnings have greatly exceeded the expenses, so that the penitentiary has now an active capital of $76,927 06. The keeper, however, laments that the discipline is defective, except while the men are at work; and is looking forward to the completion of the new building for separate confinement, to introduce great improvements. This new building is going up, on a plan which was suggested by the agent of this Society, and which is highly approved by the building committee. The keeper intends to have a Sabbath school and other means of instruction, as well as discipline. There is then a prospect, that Baltimore will soon have a penitentiary of very superior if not unrivalled character.

The receipts of the Prison Discipline Society for the past year were $3,531. Of the expenditures, which amounted to the same sum, $1,248 were for salary, travelling expenses, &c. of the agent, $325 for chaplain of prison at Auburn, $369 for chaplain of prison at Charlestown, Mass., $150 for chaplain of prison at Sing-Sing, $136 for services at state-prison in New-Jersey.

INDIAN TRADITIONS.

Much has been said of the character of Indian traditions, as containing indistinct traces of the Mosaic history of the general flood, the fall of man, &c. The following, from Capt. Franklin's second expedition to the polar seas, as copied into a late Cherokee Phœnix, is perhaps a fair specimen:—

THE DOG-RIB INDIANS.

The *first man,* they said, was, according to the tradition of their fathers, named Chapewee. He found the world well stocked with food, and he created children, to whom he gave two kinds of fruit, the black and the white, but forbade them to eat the black. Having thus issued his commands for the guidance of his family, he took leave of them for a time, and made a long excursion, for the purpose of conducting the sun to the world. During this, his first absence, his children were obedient, and ate only the white fruit; but they consumed it all. The consequence was, that when he a second time absented himself to bring the moon, and they longed for fruit, they forgot the orders of their father, and ate of the black, which was the kind remaining. He was much displeased on his return, and told them that in future the earth would produce bad fruits, and that they would be tormented by sickness and death—penalties which have attached to his descendants to the present day. Chapewee himself lived so long that his throat was worn out, and he could no longer enjoy life; but he was unable to die, until, at his own request, one of his people drove a beaver tooth into his head.

The same, or another Chapewee, (for there is some uncertainty on this head), lived with his family on a strait between two seas. Having there constructed a wier to catch fish, such a quantity were taken that the strait was choked up, and the water rose and overflowed the earth. Chapewee embarked with his family in a canoe, taking with them all manner of birds and beasts. The waters covered the earth for many days; but at length Chapewee said, we cannot live always thus; we must land again; and he accordingly sent a beaver to search for land. The beaver was drowned, and his carcase was seen floating on the water; on which Chapewee dispatched a musk-rat on the same errand. The second messenger was long absent, and when he did return, was near dying of fatigue; but he had a little earth in his paws. The sight of the earth rejoiced Chapewee; but his first care was about his diligent servant, the rat, which he rubbed gently with his hands, and cherished in his bosom until it revived. He next took up the earth; and moulding it with his fingers, placed it on the water, where it increased by degrees, until it formed an island in the ocean. A wolf was the first animal Chapewee placed on the infant earth; but the weight was too great, it began to sink on one side, and was in danger of turning over. To prevent this accident, the wolf was directed to move round the island, which he did for a whole year; and in that time the earth increased so much in size, that all on board the canoe were able to disembark on it. Chapewee, on landing, stuck up a piece of wood, which became a fir-tree, and grew with amazing rapidity, until its top reached the skies. A squirrel ran up this tree, and was pursued by Chapewee, who endeavoured to knock it down, but could not overtake it. He continued the chase, however, until he reached the stars, where he found a plain and beaten road. In this road he set a snare made of his sister's hair, and then returned to the earth. The sun appeared as usual in the heavens in the morning; but at noon it was caught by the snare which Chapewee had set for the squirrel, and the sky was instantly darkened. Chapewee's family, on this, said to him, you must have done something wrong when you were aloft, for we no longer enjoy the light of day. "I have," replied he, "but it was unintentional." Chapewee then endeavoured to repair the fault he had committed, and sent a number of animals up the tree to release the sun, by cutting the snare; but the intense heat of that luminary reduced them all to ashes. The efforts of the more active animals being thus frustrated, a ground mole, though such a grovelling and awkward beast, succeeded by burrowing under the road in the sky, until it reached and cut asunder the snare which bound the sun. It lost its eyes, however, the very instant it thrust its head into the light; and its nose and teeth have ever since been brown, as if burnt. Chapewee's island, during these transactions, increased to the size of the present American continent; and he traced the course of the rivers, and scraped out the lakes, by drawing his fingers through the earth. He next allotted to the quadrupeds, birds and fishes, their different stations, and endowing them with certain capacities, he told them that they were in future to provide for their own safety, because man would destroy them whenever he found their tracks; but to console them, he said, that when they died, they should be like seed of grass, which, when thrown into the water, springs again into life. The animals objected to this arrangement, and said, let us, when we die, be as a stone, which, when thrown into the lake, disappears forever from the sight of man. Chapewee's family complained of the penalty of death entailed upon them, for eating the black fruit, on which he granted that such of them as dreamed certain dreams should be men of medicine, capable of curing diseases and of prolonging life. In order to preserve this virtue, they were not to tell their dreams until a certain period had elapsed. To acquire the power of foretelling events, they were to take an ant alive, and insert it under the skin of the palm of the hand, without letting any one know what they had done. For a long time Chapewee's descendants were united as one family; but at length some young men being accidentally killed in a game, a quarrel ensued, and a general dispersion of mankind took place. One Indian fixed his residence on the borders of the lake, taking with him a dog big with young. The pups in due time were littered, and the Indian, when he went out to fish, carefully tied them up to prevent their straying. Several times as he approached his tent, he heard a noise of children talking and playing; but on entering it he only perceived the pups tied up as usual. His curiosity being excited by the noises he had heard, he determined to watch, and one day pretending to go out and fish, according to custom, he concealed himself in a convenient place. In a short time he again heard voices, and rushing suddenly into the tent, beheld some beautiful children sporting and laughing, with the dog-skins lying by their side. He threw the skins into the fire, and the children, retaining their proper forms, grew up, and were the ancestors of the dog-rib nation.

TEMPERANCE.

From the Journal of Commerce.

THE SPIRIT OF '76.

A veteran of the revolution, in Berkshire county, Mass. whose character has long been without reproach, was visited soon after the formation of a Temperance Society in his town, and respectfully invited to cooperate with them in their work. He replied, very kindly, "I beg you will excuse me, gentlemen. I honour your motives, and approve your proceedings, and hope you will have great success. But old people don't change easily. I learned to drink when I was in the army, and have always been in the habit of taking a little with moderation, as you know, gentlemen; and now in my old age, it seems like a necessary comfort, and I can hardly think of giving it up. I hope you will succeed, and that the next generation will be wiser than their fathers; but really, gentlemen, I think the old soldier must be excused."

The committee withdrew, perhaps a little sorry to fail in obtaining the name of so worthy a man, but with no diminution of their respect or affection for one whom all they venerated as a father.

A few months afterwards, they visited the old man again, and said, "We have come to see you again, sir, for we find ourselves in a difficulty. We go to our neighbours who drink, and are in danger of drinking too much, and endeavour to persuade them to give it up. But they all say, "Judge —— drinks, and why should not we drink?" The spirit of '76 was touched. "Give me your paper, gentlemen," said the patriot; "it shall never be said that an old seventy-sixer was found to stand in the way of a measure so necessary for his country as the temperance reformation. I have conquered the British, and I can give up drinking. If my name or example can do any good, they are at your service."

INFLUENCE OF THE BOTTLE.

This potent instrument of death has probably slain more victims than the combined influence of famine, pestilence and the sword. While the latter can enumerate their thousands, the bottle can boast its ten thousands of prostrate victims. Like the serpent, it charms to destroy. But while it holds such unbounded influence over the "lords of this lower creation," and spreads desolation and death through all ranks of men, savage and civilised, there is a species of the feathered tribe, who feed on carrion, but yet turn away with affright and disgust from the bottle. For the first time in our lives, we were recently convinced of the *utility* of the rum-bottle. In passing by a corn-field, near the residence of the Shakers, in Enfield, N. H. we saw large numbers of rum-bottles, like so many murderers, suspended with strings about their necks. The ingenious device had its desired effect. Not a crow dared to approach within the limits of the domain. *Wiser* than many who boast of high intellectual endowments, they seemed to turn away from the sight, with instinctive dread, and to croak upon the wing, *there's death in the bottle.* This fact speaks volumes in praise of the superior sagacity of crows. When will man learn to be as temperate and wise? *Montpelier (Vt.) Watchman.*

Liquors on the Tables of Boarding-Houses.—Within a short time several boarding-houses in New-York city have altogether dispensed with the use of ardent spirits at their tables, at the particular request of the assembled boarders. One of the largest and most respectable boarding-houses in Pearl-street, by such request, commenced with the first week in June. Pure spring water was all the substitute they used. For twenty years brandy had been regularly put upon the table.—*N. Y. Spectator.*

A good Example.—The grand jury of Burke county, N. C. have made a spirited presentment of the practice of treating to ardent spirits, and giving barbecues, by candidates for office; and have resolved for themselves, that they will vote for no man who attempts to promote his election by "treating."

Temperance among the Choctaws.—A recent letter from a gentleman in the Choctaw country, says, the Indians of that tribe are heartily embracing the practice of entire abstinence from the use of ardent spirits.

INTELLIGENCE.

MR. KING'S JOURNAL IN GREECE.

It appears by extracts from Mr. King's Journal, as published in the New-York Journal of Commerce and in the Observer, that multitudes of the Greeks are still in a state almost of nakedness and starvation, dwelling in dens and caves of the earth. The day after Mr. K.'s arrival at Egina, he visited, in company with Mr. Stuyvesant, a bishop and two other Greeks, about sixty or seventy such places, each of which contained a wretched family—some of the individuals having "little more than a single garment, patched and sewn till it seemed to be made up of a thousand pieces." One of the sufferers claimed special attention:—

As we went from cave to cave, looking at the ragged inhabitants, talking with the children, inquiring about the places they were from, the manner in which they derived their bread, which of their fathers or husbands were killed in battle, I saw sitting at a little distance from the mouth of a subterraneous abode, an emaciated, withered form of a human being, surrounded by three or four little prattlers, who had not seen more than five or six years of this world's misery, and who, if their own wants of bread and clothing had been supplied, would have been quite happy. Their great-grand-mother, to whose aged form they clung the closer as I approached, no longer enjoyed the light of the sun. *One hundred and ten years* had rolled away since she commenced her pilgrimage on the earth, and she had become totally blind. "I have been a wanderer," said she, in reply to my questions, "a wanderer from my native place, for these eight years! Here I am, helpless, with these little ones, and where shall we find bread! Their father labours every day in carrying stones, (to build the orphan asylum), and receives a loaf of bread!" Having uttered this, she raised her hands towards heaven, evidently in petition, and then sat silent, till I again began to draw from her by my interrogations, a description of her sorrows.

The day following they found a single cave, containing twelve families, or about fifty persons. The third day they visited about seventy or eighty families in caves, at a considerable distance from the city, consisting chiefly of widows and orphans. The regular population of Egina, is 4,000. The strangers, chiefly widows and orphans from Athens, Livonia, Solon, &c. Mr. K. thinks, may amount in all to 10,000. A letter from a Greek priest in Syra, mentions "not a few families who had fled thither from Scio, after the second destruction of that island, now destitute of food and raiment." He thus speaks of the benevolent females of our own country, who have contributed towards their relief:—

I wept, brother, as I read the letters of those beloved women, beholding their Christ-like love and sympathy. May the Lord God reward them, and you also who labour, in that you have taken the trouble to cross the ocean, to visit us in our wretchedness; for he has promised to reward us at his coming. Work, therefore, without ceasing, as good labourers of the mystical vineyard, laying up treasures in the heavenly treasury, which you will receive in the time of reward.

Mr. K. adds another example of wretchedness, which may probably illustrate the case of thousands:—

Wednesday, September 10.—Spent a few hours in visiting the poor, and conversing with them on the subject of religion. In one house which I visited, I saw a widow, with four little children, the two youngest of whom were twins of about five or six months old, (as I should judge), both pined away, till they appeared like mere skeletons, almost the image of death. I asked the mother what disease they had? "Hunger," was the reply. "I have not bread to eat myself, and how can I nourish my babes?" This is real suffering, and my heart was pained at the sight of it.

Schools are beginning to flourish in many parts of that desolated country.

Monday, 15.—Dined with Mavromichalis, and conversed with him about schools, and sending a few young Spartans to America to be educated. "You can do nothing," said he, "that will be so great a benefit to Sparta, as the establishment of schools; and if you wish to send any young men to America, I will furnish you with as many Spartans as you wish."

Received a visit from the President's confessor, who begged two new testaments, which I presented to him. Received also a visit from Constantas, who was for a while, after the commencement of the revolution, superintendent of education in Greece. It is his opinion, that about one-third of the inhabitants of the Morea and the islands know how to read. He expressed a great desire that I should write to America, to have sent, if possible, to Greece, two printing-presses. He wishes one for Mount-Pelion, of which he is a native, and where he says there is a Greek population of about sixty thousand.

One of their servants, a Greek, who had at first despised religion, appears afterwards to have become a serious inquirer. He had been previously, according to his own confession, a thief and a robber—not very unusual characters, perhaps, for such a state of society.

From the following extracts, we might be induced to hope that amidst the errors of the Greek church, a few here and there, are truly pious:—

Tuesday, 23.—Called on the bishop of Talanti, and conversed with him on the subject of religion. He said, "he hoped that there were a thousand, or at least five hundred good men in Greece, who were Christians indeed; and this was his hope, that Greece would be saved, because God hears prayer."

Wednesday, 24.—Received a visit from the President's confessor. He is a venerable old man, about seventy years of age, and appears like one who has the fear of God and the love of Christ in his heart. On entering my room, he said, "Christ is in the midst of us," and then embraced me, according to the eastern custom. After being seated, he spoke with great interest of America, and of the letter from the American ladies to the females of Greece, and of the union between our respective countries. "If," said he, "in any thing there is a difference, we hope it will be done away." I had no doubt that he referred to differences in religion; as he spoke of all being of "one faith, and having one Shepherd."

He formerly resided on Mount Athos; and when the war commenced, girded on the sword, and fought for the liberty of his country. "Ever since 1812," said he, "I have been occupied in trying to free my country from slavery and bondage. If I may but see her free, I shall then depart in peace." With him I had a long conversation, with regard to the importance of establishing schools, enlightening the people, and putting the holy scriptures into their hands, in order to enjoy true christian liberty. In all, his views seemed to accord with my own.

The following is a more particular account of facts to which we have before alluded:—

FIRST FRUITS OF BURMAH.

The American Baptist Magazine, for the present month, gives the particulars of the very interesting intelligence which has been recently received from Mr. Judson, and other missionaries stationed at Maulamying, in Burmah. From their communications, which are as late as September, it appears that in July of last year, a revival commenced in the school, and out of about twenty scholars, in a few weeks, eight furnished satisfactory evidence of their conversion to God, and were admitted to baptism. From the school, the good work extended to the surrounding population, and among the results particularly worthy of consideration and gratitude, it is stated that "several of the converts instantly imbibed the spirit of primitive christianity, and entered with zeal into the work of turning others from idols." The whole number baptised at Maulamying between January and September of last year, was 21. Mr. Judson gives the following account of Ko-Myat-Ryan and M'Donald, two of the native converts:—

"Ko-Myat-Ryan," says Mr. Judson, "is a brother of the first native chief in the place—possessed of a clear mind, considerable native eloquence, and an uncommon degree of mental and bodily activity. He has been an inquirer after truth for many years, and has diligently investigated the systems of Boodha, Brahma, and of Mahomet. At length he embraced the religion of Jesus Christ, with all his heart and soul, manifesting more zeal and ardour than commonly characterise his cool, considerate countrymen. He has suffered as much persecution as can be openly inflicted under British government; but bore it with all the meekness of a lamb, and conducted himself with such forbearance and christian love, that the tide has began to turn in his favour. He has given up all worldly business, and devoted himself to assisting us in our missionary work. It gives us great pleasure to see him sometimes sitting on a level with some poor beggar women, endeavouring in language intelligible to her dark mind, to communicate some idea of the mysteries of redeeming love."

M'Donald is a native Hindoo, 28 years of age. He renounced heathenism a few years ago; afterwards became perplexed, and was thrown into darkness by unitarian sentiments, in which state he remained, till he heard and embraced the truth at Maulamying. He understands several languages, as the Tamul Telinga, Hindoosthanee, English and Burman. On his being baptised, he instantly gave up a situation producing 50 or 60 rupees a month, because it required his attention on the Lord's days, but chiefly because he was desirous above all things of devoting himself entirely to missionary work. Mr. Judson renews the most pleasing testimony respecting Moung Ing and Moung Schwaba, and says of the latter, "it was through a word from him spoken to his daughter, Mah-ree, that the revival commenced in the female school." From these beginnings, how much may be anticipated for the future spread of the gospel through Burmah by means of native converts! Its principles take a firm hold of their affections, inspiring them with more than wonted ardour for their diffusion.

Moung-Thwa-a-too, another native convert, who is labouring to impart a knowledge of salvation to his countrymen at Rangoon, in a letter to Mr. Judson, states that thirteen men and three women in that city have recently embraced christianity, but secretly, at present, for fear of their enemies. At Tavoy, where Mr. Boardman is stationed, three men give evidence of conversion and have been baptised. One of them is a Chinese, and another belongs to a singular race of men called Karens, who reside about three days journey from Tavoy. The Karens are devoid of all fixed principles of religion, yet restless on the subject, and evidently anxious to be taught. At their solicitation, and with the aid of the converted Karen, who enters cordially into the measures, Mr. Boardman was making arrangements for instructing them in the nature and precepts of the christian religion.—*N. Y. Ob.*

LONDON ANNIVERSARIES.

We present the following brief abstracts, condensed from the Christian Watchman, as embracing all which would be particularly interesting to our readers:—

The Protestant Society for the Protection of Religious Liberty, one of the most liberal and enlightened societies in Europe, met at the city of London tavern, May 16. It was a numerous meeting, on account of the principles of liberty to be eloquently defended by able speakers, as well as on account of the means of redress to be recommended, where oppressive measures were adopted by the agents of government, civil and ecclesiastical, in reference to Dissenters. The report noticed sundry unjust pecuniary claims on Non-Conformists, and the advice which had been given by the committee in the several cases. The Committee had also received well attested complaints of public worship being interrupted, and of indecent conduct towards females who attended; and assistance had been afforded to bring the offenders to merited punishment. Much of the trouble arising to Dissenters is in consequence of legal and ecclesiastical restrictions, and the superstitions of bigoted episcopalian ministers, respecting the burial of the dead; and laws to repeal these limitations are to be requested.

The distinguished speakers at this meeting were Lord Viscount Ebrington; John Wilkes, Esq. the Secretary of the Society; the Rev. Dr. Bennett; Col. Addison, of Essex; the Rev. Dr. Dickson, of Edinburgh; the Rev. Mr. Boden, of Sheffield; the Rev. Dr. Philip, from the Cape of Good Hope. [Whilst Dr. Philip was speaking, Mr. O'Connell entered the room, "amidst tremendous and long continued applause, and waving of hats and handkerchiefs!"

London Itinerant Society.—The anniversary meeting of this Society was held on Monday evening, May 18, at the city of London tavern, Bishopsgate street. In the absence of Thomas Wilson, Esq. Thomas Challis, Esq. was called to the chair; and the Rev. Mr. Timpson opened the business of the evening with prayer.

The Secretary read the report, from which it appeared that many of the places in which the gospel had been introduced by the itinerants of the Society, were in a very flourishing condition; many churches were formed, schools were established, and it was only the paucity of the funds which limited the operations of the institution. The contributions during the past year amounted to £271 16*s.* 8*d.* 2*q.*, and the expenditures to £302 14*s.* 1*d.* 2*q.*; leaving a balance due to the Treasurer, of £30 18*s.* 10*d.*

The London Home Missionary Society held its anniversary, May 19th, at Spafields chapel. William Alers Hankey presided. From the report it appears, that the labours of this Society and its missionaries are increasing, and that its receipts this year have exceeded those of the last by the amount of $5795. The whole receipts of this year were $25,697; an amount, considering how much has been done in the cause of benevolence in other British societies, which may well surprise American Christians, when compared with their own feeble contributions. The Rev. Dr. Cox, the Rev. Dr. Winter, and other distinguished gentlemen, spoke on the occasion.

The Newfoundland and British North-American School Society held a meeting at the London coffee-house, May 19. Lord Bexley in the chair. It was proposed to extend the operations of the Society to Nova-Scotia, New-Brunswick and Canada. The receipts of the last year were $8444.

The Philo-Judean Society, for the assistance of the Jews, and for their relief from the governmental oppressions, held a meeting in London, May 21. Henry Drummond, Esq. presided, and the meeting was opened with prayer. The annual report mentions, as circumstances auguring more enlightened views in reference to Israelites, that a petition from the inhabitants of Dublin was presented to Parliament last session, praying for the repeal of clauses in an English law, by which the Jews are prevented from settling in Ireland; that two Jews were introduced to the King's last levee, by distinguished noblemen; that a Jewish professor of the Hebrew language was appointed in the London University; and that the newly elected Pope has restored to the Jews all those privileges and rights of which they had been deprived under his recent predecessor.

The Society for promoting Ecclesiastical Knowledge, to be conducted by Evangelical Dissenters.—The first general meeting of the friends of this Society was held at the city of London tavern, on Saturday morning, May 16. A respectable company of dissenting ministers and gentlemen, several of whom were from the country, breakfasted together previous to the commencement of business. After the removal of the cloth, Benjamin Hanbury, Esq. was called to the chair, and business was transacted with much christian unanimity and affection.

The British Society for the Protection of Religious Liberty, of which Mr. Wilkes has long been the able Secretary, is a terror to the petty tyrants in the established church. When all other means have failed, in extorting right from the justices at the petty sessions, and in protecting conscientious Dissenters in their worship, an attorney of great practice in the west of England has changed the opinion of a whole bench of magistrates, by the remark, "We shall apply to Mr. Wilkes' Society, who will carry the case before the judges."

MACKINAW MISSION.

A letter from Mr. Ferry, superintendent of this mission, as published in the Missionary Herald, contains a sketch of the state of the schools, by which it appears that about 160 or 170, including 30 or 40 whites, now attend as scholars, divided into three schools, under the care of five teachers. Many others *would* attend, but cannot be accommodated. The influences of the Spirit have also been graciously manifested. Since September last, five hopeful instances of conversion have been witnessed in the girls' school; and others were inquiring. A number of the boys also were very serious—seeking for mercy.

In a letter dated the 17th of February, about a month later, it is stated that the grace of God had been more signally displayed, especially among the inhabitants of the village. In giving an account of it, Mr. Ferry writes—

"I have now the privilege of recording the mercies of God in what we believe to be truly a work of grace and salvation here.—It has been for some time past, and still continues to be, such a season as we have never seen here before. The proud, the vain, and the high-handed sinner is forced to bow under the mighty power of God. A number of heads of families are among the subjects of this work, some of them now rejoicing in hope, others deeply concerned; so that in several instances, gay amusements, such as the card table and its attendant scenes, are abandoned for the throne of grace, and dwellings, where perhaps the voice of prayer was never heard before, are now converted into Bethels. I think as many as ten have become truly pious in the garrison and village. Among them are some of the most intelligent and respectable men in the place, white settlers and Indians. One poor crippled Indian woman seems to be a miracle of grace. Within a few days two of our boys have expressed a hope; others are more or less uneasy and seriously inquiring.

"The only marked features of this work hitherto, which I would notice as having forcibly impressed themselves on my mind, are great tenderness of conscience under the unfoldings of divine truth, and an especial blessing apparently attending a faithful but tender expostulation with individuals in private. We must beg your frequent prayers in behalf of this mission. Surely the Lord is opening channels of mercy for poor souls in this region. O, for greater and still wider triumphs of grace."

From the Christian Spectator.

REV. ELNATHAN GRIDLEY.

The following is an extract from one of the last letters of Mr. Gridley, who, it will be recollected, died in Cesarea in 1827:—

I rejoice in the prospect of usefulness which God here opens before me, and I trust he will make me instrumental in scattering a little light in this dark land. It is a wretched land. I am now pursuing the Turkish language, with the design of preparing a set of school books for the schools of Asia Minor. Should I accomplish this, and should God then separate me from this field of labour, I should never feel that I had left my native land in vain. God has made my way prosperous, and not one unpleasant circumstance has happened to me since leaving America. Every where, he has raised up for me kind friends, and even here in savage Cappadocia he has furnished me with a pleasant home, and surrounded me by those to whom I feel attached. In view of the kindness with which he has followed me in all my way, I feel disposed to dedicate myself anew to his service; and I hope henceforth to live more unreservedly to his glory. I hope habitually to realise the vanity of earthly good, and steadily to pursue the heavenly crown. If my heart is in heaven, the troubles, the disappointments, the commotions of this vain world will not greatly trouble me. To-morrow is the Sabbath, and I have just received an invitation to dine with a party of Turks in a neighbouring village. There is no Sabbath here. Still to me, the day is holy as it was when I was in America. To-morrow I go to no Turkish feast. I hope to retire as usual to my little room, and to pass the day in reading the bible, in meditation and prayer. Many of the people here have learned that my manner of keeping the Sabbath is different from theirs, and they often converse with me about it. Last Sabbath, also, I was invited to spend the day in amusement. "What," said my friend who invited me, as he called upon me the following day, "Abraham went with us; and is Abraham a Christian?" I was glad to hear him quote an example to justify a practice which is here universal, where I had given no reproof, but only said the day was the Sabbath. I love to receive such invitations, as they give me an opportunity to say, "Remember the Sabbath day and keep it holy," which the Greeks acknowledge to be from God.

Episcopal Missionaries at Calcutta.—Rev. T. T. Thomason, on returning from a voyage with recruited health, and resuming the charge of the old church, was attacked by severe indisposition. Rev. H. Goode, who had charge of that church during the absence of Mr. T., has gone to the Cape for the recovery of his own health. In addition to these trying events, Rev. Deocar Schmid, chaplain of the Female Orphan Asylum, and assiduously engaged in promoting missionary objects, departed from his labours on the 3d of December.

From Malta.—The friends of the American missionaries in the Mediterranean, will read with pleasure the following extract of a letter from Rev. W. Goodell, dated Malta, April 28, 1829:—

"Rev. Mr. Bird has gone to Tunis and Tripoli, on the coast of Africa, and will be absent several months. Mr. Nicolayson and family, who, you know, were with us in Syria, and fled with us to Malta, are now on the continent.—Messrs. Anderson, Robertson and Smith, were on the 14th inst. at Zante, in good health and spirits. They had visited, and apparently with high gratification, Corfu and several of the Ionian islands, and were on the point of embarking for the Morea. Mr. King was recently at Smyrna, but intended to return to the Morea, in season to meet and assist our friends there."

The Persecutions in Switzerland, which were authorised by a law of the council of the canton de Vaud, dated, May 20, 1824, prohibiting the assembling of Christians, denominated *Momiers*, for public worship, under heavy penalties, are revived with rigour. This intolerance has called forth a remonstrance from the pastors of the reformed church in France, and the ministers assembled at Paris in the recent anniversaries. A few weeks since, some of the Dissenters assembled for worship, in a little town on the frontiers of the canton of Berne, and the canton de Vaud, to pray for the diffusion of the gospel. They were seized and brought from one tribunal to another, and the individual who led their devotions was sentenced to one year's banishment, and to costs which he could not pay. Government has closed the doors of these worshippers, forbidding their assemblies. An eminent professor in the academy at Basle, a native of Lausanne, has written against these persecutions; and another professor, Mr. Monar, who published a piece for which he became responsible, has been suspended from his professorship.—*Ch. Watchman.*

The Bishop of London, and his Associates in Bigotry.—A London paper, of April 8, says—"It is currently reported, that either through the interference of the Bishop of London or the fears of his clergy, or their mortification, on finding that some of the supporters of the London Missionary Society are free from that spirit of bigotry and persecution which has been manifested by others, *no parochial church* in the metropolis can be found, in which the cause of this Society can be pleaded at the ensuing anniversary." Now this is a most wonderful state of things, in the enlightened city of London. And the cause of all this opposition seems to be, because the London Missionary Society acts in concert with Dissenters in doing good, and all under its patronage are allowed to choose their own forms of church government, and to dispense with all creeds. The Dissenters, however, will aid the Society by liberal contributions; and if "a parochial church" cannot be had for the Society to meet in, at its anniversary, the best meeting-houses of the Dissenters in London will open wide their doors; and the illiberality of the establishment will work its own injury and disgrace.—*Ch. Watch.*

Divisions in the Church.—It were worse than folly to deny the existence of diversities of opinion in our church. Most happy had it been for her peace, if possessing as she does, the wisest and best of all organisations for preventing discord, the spirit of her institutions had more effectually controlled the conduct of her members and friends.

We are, then, a divided church, and destined during this generation, at least, to remain so. Time has been, when fears have agitated the hearts of the best friends of our Zion, lest it should be rendered asunder into two entirely distinct bodies; but all thought or fear of this has long since been dismissed. For if we are not, as we trust we are, by approaching respectively nearer and nearer the fountain of truth and love, gradually coming nearer to each other, yet surely we are coming to understand more the correct principles of mutual toleration and forbearance.—*Phila.* [*Episcopal*] *Rec.*

Seamen on the Lakes.—There is at least one *vessel* upon the lakes, in which God is worshipped daily, and we know of *but one*. Arrangements have been made to procure a Bethel flag, which we are told will wave in every port, where that vessel casts her anchor. Divine worship was lately celebrated on board of the Aurora, in Fairport harbour, on the Sabbath, and a large congregation attended. It is thought that most commanders of vessels would give any minister of the gospel the privilege of his decks while lying in port, for the worship of God on the Sabbath. Let ministers whose place of residence will permit, seek and improve the privilege.

It has occurred to some benevolent individuals, that a missionary for the lakes ought to be employed, whose time shall be devoted to the benefit of sailors, in preaching from port to port, forming Seamen's Friend Societies in each, (auxiliary perhaps to the Am. S. F. Society), and as ability shall increase, and fields of labour open, have places of regular worship established in every port, and at suitable distances along the line of all our canals and rivers; and thus extend to our watermen the privileges enjoyed by those on land.—*West. Intel.*

Infant Schools.—At the public exhibition of an infant school in Boston, on the 11th instant, Rev. Mr. Malcom named two interesting anecdotes, happily illustrating the moral tendency of the school in Bedford-street. A little boy, one of these scholars, had conceived a plan of amusing himself, by making a little block-house. Not, however, having sufficient materials for his purpose, he named the fact to his mother. Living in the neighbourhood of a carpenter's shop, she told him to go in there, and get such remnants of wood as he wanted. He said to her—"But, mother, they do not belong to me; they are not mine." She replied, no matter for that, my child, the workmen are gone to dinner, and no one will know it. "Ah! but, mother," said he, "God will know it!" Another child, living in the neighbourhood of a mechanic, was told that if he would sing to him one of his infant school lessons, he would give him a penny. The child complied, but was denied his reward. Astonished at this breach of truth, the child said to him—"Oh! fie on you; you have told a lie, and offended God!" thus showing that he apprehended moral obligation, as taught in the school. The mechanic, abashed by this reproof, gave the reward promised.

Unitarianism.—A correspondent of the Boston Recorder, in a notice of the annual meeting of the Unitarian Association says—

"All the books which I have read, and all the controversies to which I have attended, have had the effect to convince me of the perfect hollowness and want of vitality of the whole unitarian system, as did my attendance on one unitarian ordination, and on the meeting of which I have been speaking. During the whole evening almost nothing was said of the Redeemer's kingdom—nothing of the value of the soul, or of efforts for its salvation—nothing of the ravages and consequences of sin. If orthodoxy were at an end, the day of unitarian exertion would be past."

American Bible Society.—In stating the present income of the American Bible Society at nearly $150.000, in our paper of last week, it did not occur to us, that nearly one-third part of this sum was derived from the proceeds of bank-stock sold, and temporary loans. The income from donations and the sale of bibles was less than $100.000. This sum must be increased to $250,000 a year, for the next two years, to enable the Society to manufacture as many bibles, as will be wanted to supply all the destitute in the United States. It is a great work; but it can be done. We fear, however, that in some places where they have passed resolutions to raise certain specified sums for this object, they have not placed their mark high enough. The city of New-York ought to aim at $30,000, (i. e. $15,000 a year); and in the old states generally, at least *one thousand dollars should be raised for every ten thousand inhabitants.*—*N. Y. Obs.*

Bible in N. C.—The Raleigh Register, of June 12, states that *forty-nine*, out of one hundred and fourteen families, in Wake county, were found by investigation, made during the preceding week, destitute of the bible; more than one-third—almost half of these families, living unblest by the word of God! In twelve of these forty-nine families, there was not an individual who could read.

Tracts in the West.—The agents of the American Tract Society, which have been employed five months in the western states, have done great good. They report that above one hundred auxiliaries have been formed, and that about $5000 have been raised to establish depositories and promote the circulation of tracts. These representations are suited to animate and cheer us on our way. They teach us that the work of supplying the four millions in the valley of the Mississippi with tracts has been *commenced in earnest*, and furnish us a pledge from the parent Society that nothing shall be wanting on *their part* in its accomplishment. *Pandect.*

Ignorance.—Some hundred young men have been called into our churches during the late revival, who have gifts promising usefulness, and who, though they feel the need of the assistance which learning proffers, are afraid to commence a course of study, because it is so unpopular. Hence, though schools for the gratuitous board and instruction of such, have been opened, none hardly have entered them. If the value of education to the ministry were really felt, it would not be considered disreputable to acquire it. If all of us should esteem education thus lightly, in half a century we should be compelled to ask other denominations or learned infidels, whether the scripture were rightly translated.—*Minutes of the Ga. Baptist Convention.*

Hillsborough County, N. H.—The Conference of Churches and the Auxiliary Foreign Mission Society of this County, held their annual meetings on Tuesday and Wednesday of last week, at Hollis. Sermon before the Conference, by the Rev. Mr. Nott, of Dunstable, from Phil. i, 29. Pastors and delegates were present from most of the churches. On Tuesday evening a sermon was preached by the Rev. Mr. Aiken, of Amherst, and an address on Sabbath Schools delivered by the Rev. Mr. Temple, missionary to Palestine. The narrations from the churches presented a moral desolation, and for the most part a criminal apathy among the members of Christ's body; "yet there have been evident marks of divine grace exhibited in several churches, and indications of intended good to repentant souls in others."

The report of the Mission Society showed a considerable falling off in the donations. Addresses were made at their meeting by Rev. Messrs. Richards, Danforth and Temple. On Wednesday, the Lord's supper was celebrated, preceded by a sermon from Rev. Dr. Church. *Boston Recorder.*

At the annual meeting of the Conference of Strafford county, N. H. on the 19th ult. a County Sabbath School Union was formed, and the following resolution adopted:—

Resolved, That we will not consider our object accomplished, till a regular and efficient Sabbath School is established in every town, and as far as can be in every religious society in the county.

The Directors of the Union Theological Seminary in Virginia, have reported to the General Assembly, that 12 students have been received the year past, and that 8 have left in the same time. The Professors are, Rev. Dr. Rice, of Christian Theology; and Rev. H. P. Goodrich, of Oriental Literature. The professorship of Ecclesiastical History is vacant, but will probably be filled in one or two years.

The Orange Presbytery have enjoined it on every minister of that body, to preach a sermon to his people on the observance of the Sabbath, before their next meeting. Also a sermon on Sabbath schools. They have resolved, that the American Board of Commissioners for Foreign Missions be requested to hold their anniversary for 1829, in Richmond, Va.

The Trustees of the Western Reserve College, Ohio, have appointed Rev. Warren Fay, D. D. of Charlestown, Mass. President of that institution.

REVIVALS.

Still there is a distressing state of things on the subject of revivals. A work of grace, to a greater or less extent, is witnessed in several of the churches throughout the land; but for some reason or other, little is said about it, and still less is written. No doubt, Christians have much sincerity in their apprehensions about the danger of publicity. So had many of the people in the Saviour's time, who *believed* on him *secretly*, for *fear* of the Jews. Possibly there is some similarity in the two cases. Unbelieving timidity, it appears to us, is but a poor antidote to rashness and presumption.

Cayuga Co.—From a missionary in Cayuga county, N. Y.:—

"At the time of the organisation of this Society, and previously, this was justly considered a place of moral desolation, where thick darkness dwelt, and gross darkness covered the face of most of the people. Since that period, the cheering rays of the "Sun of righteousness" have dispersed, in some degree, the clouds of darkness which hung over them, and "the day spring from on high has visited them." Some part of the season last year, my attention was more engaged with secular concerns than usual. During this time I visited first the members of the church, and then commenced visiting and preaching from house to house, among the congregation. For six months past, I have spent at least three-fourths of the time in pastoral visits; and the Lord in rich mercy has condescended to accompany the feeble means used, with the efficacious operations of the Holy Spirit. Christians have been quickened, and sinners humbled and converted. A spirit of penitence and prayer, and an increased interest and engagedness in christian duty, began to manifest itself in the church last autumn.

"This state of feeling and effort for a revival of religion appeared steadily to increase for about three months, in this small branch of Zion, before the impenitent, with heart-rending solicitude, were heard to cry, "What shall we do to be saved." But during this time, there was an increasing solemnity visible in the congregation. The first cases of hope occurred about the middle of January. Our meetings were frequent, and a deep and awful solemnity was felt by almost every soul. The good work did not progress with that rapidity and power which I have witnessed in some revivals; it has been very still, solemn and gradual. At its commencement, and for a considerable time afterwards, the subjects of the work had steadily increasing convictions, generally of from two to three weeks' duration, before they were brought, as we hope, to submit to God, and find peace in believing. They seemed to have no extatic feelings, but appeared very humble, reconciled, and tranquil, and enjoyed sweet pleasure in believing. We have since had a few cases, in which conviction has been very short, pungent, and agonising, followed very quickly by apparent submission and very rapturous joy. Most of the converts are heads of families. We have had peculiar pleasure in seeing, in a few instances, both husband and wife become subjects of this gracious work.

"There are between thirty-five and forty whom we consider as hopeful subjects of this work of grace.

"In this work we have marked displays of the sovereignty of God. The first case of hopeful conversion was in a family of avowed Universalists. Some who formerly disregarded the Sabbath now esteem it a delight. Others, from whose lips profane language was frequently heard, are now employed in singing the high praises of God their Redeemer. While with grateful hearts, admiring the grace of God, we exclaim, "What hath God wrought," we are pained to see how many in the midst of us are still in stubborn opposition to Christ. For two weeks past there has been no new case of hope, but some are still anxious, and our meetings solemn and interesting. There is but little wealth comparatively in this church and society, but we have members who are very public spirited, efficient men, according to their means. Our Sabbath school has been in a flourishing state the last year, for the use of which we have obtained a small library, and expect to add to it the present season. A small but interesting bible class was attended, for the first time, in this place, the last season. A Bible Society was also formed, and the resolution adopted to supply with the bible every destitute family in this part of our town, which, I am happy to say, has been accomplished. Religious tracts have also been distributed much more liberally and extensively the last season than ever before. A small sum has been raised for the Education Society, and a collection was taken up at your request for the A. H. M. Society, of something more than $13."—*Home Miss.*

Extract of a letter from Rev. Charles Philips, to the editor of the Western Luminary, dated Augusta, Ky. June 19:—

"On the 3d Sabbath in May, we had a communion season in Augusta. During the occasion, nine were added to the church.

"Also, on the 2d Sabbath in June inst. we had a season of the same kind at Felicity, Ohio. Ten were received into the church. We have some assurances that the Lord has not forsaken us."

WESTERN RECORDER.

UTICA: JULY 7, 1829.

"*Hard Times.*"—This is at present the general cry. But what improvement are we making of the providential visitation? This is an inquiry, which at least every Christian should carry home to his own bosom. Who knows but this visitation has been sent as a chastisement for the sin of covetousness? Let individuals answer the inquiry honestly. To their own Master they must stand or fall. But, *if any have* "robbed" Him "in tithes and offerings"—a thing very possible, after all our boasted liberality—it may be well for them at length to bring *all* their tithes into the store-house. See 2d and 3d chapters of Malachi. For our own part, looking around us on the example of the churches, and at the same time at the languishing interests of christian benevolence, the case appears a perfectly clear one. Liberality is a *relative* thing—not a thing depending simply on *absolute* quantities. It requires *special sacrifices* in the cause; not merely a sacrifice of *covetous feelings*, but a sacrifice of *time, labour*, and *property*. For instance—We know of a church which embraces wealth enough to support, annually, twenty or thirty missionaries in the field of the home department, which at the same time "*cannot*" give their clergyman an ample support, because their "*permanent fund*" is inadequate. We know of another, which might easily raise $1000 a year for the support of foreign missions, whose monthly contributions for this object amount only to a few paltry shillings.—We know of a whole extent of country, enriched by spiritual mercies, and prospered by the influx of wealth, in the midst of whose bosom a seminary of an humble name, but precious in design, is suffered to languish for the want of a few hundred dollars. We know——But what need is there of citing instances! The case appears perfectly plain. Let the churches beware of that covetousness which is idolatry. "Shall I not visit for these things? saith the Lord."

The Cherokees.—The two following articles are from the Cherokee Phœnix, of the 12th ult. We have often admired the temperate manner in which that paper has uniformly spoken of the measures, which, in violation of the faith of treaties, have been pursued towards the Cherokees, by the government and people of Georgia, and which have recently, for the first time, been sanctioned by the national government. From the ensuing remarks, it will be seen that the same course is pursued by the editor of the Phœnix, in reference to the misrepresentations practised upon the Indians, to induce their removal, and to the aspersions of their character which are circulated in other parts of the Union:—

"Our readers, who have paid any attention to the progress of Indian emigration, will recollect that the country at the west is highly extolled by the officers of the United States, as being suitable in every respect for Indian habitation. We are even told that the Creeks, many of whom have already removed, and the Choctaws and Chickasaws, who have explored it, are pleased with it, and prefer it to their old homes. All this shows how determined interested persons are to misrepresent the Indians, and mislead the public. From all that we can learn, the truth of the case is entirely different. In a letter addressed to an individual in this nation, the Chickasaws say, that the effect of the exploration of the country west of the Mississippi, made by them, is to bind them more closely to the land of their nativity. They saw no country which could be compared with the one they now possess, and in which they can agree to reside. The visited that section of the country now inhabiting by the Creeks, which is very poor. "The Creeks," to use their own expression, "are in a poor condition. They are continually mourning for the land of their birth.—The women are in continual sorrow. We were told by the Creeks, that the land was poor, and that they were wretchedly situated." The explorers further say, that they saw the land owned by the Cherokees of Arkansas—"All the good land there is in it will soon be taken up. They [the Cherokees] will soon be crowded." This is precisely what we have continually heard from respectable eye-witnesses. It is therefore to deceive the public, and to draw the Indians from their present possessions, that the misrepresentation is constantly repeated."

"A writer in the last North-American Review, speaking of the civilisation and conversion of the Indians, makes the following bold and sweeping remark:—"To every unprejudiced observer, the tribes that still exist, as tribes, within the forests of North-America, seem as far from appreciating the advantages of European manners and customs, maxims and morals, and certainly as far from acknowledging the importance of the christian dispensation, as were the haughty and spirited cotemporaries of Powhatan and Miantonomoh." "Partial instances of better success," are, however, excepted; but they are but *partial*. Again—"Of all the people 'under the sun,' our North-American tribes seem most firmly attached to practices and opinions, which constitute the distinctive traits of their character." Now we have no inclination to spend time in refuting the foregoing remarks. They carry, in the view of "every unprejudiced observer," their own refutation. One thing is certain; before the writer can establish his positions, he must prove that the *Cherokees* are not *Indians.*"

That the apprehensions stated in the following article are not without reason, so far as the government of the United States is concerned, must appear perfectly evident to every one who has read the President's late "talk" to his red children. And as for a deficiency of *christian interest* in the cause of the aborigines—a suggestion coming from a pious native of the Cherokees, a man of influence and of education, will not be disregarded:—

Extract of a letter to Rev. E. Cornelius, dated New-Echota, March 11, 1829:—

DEAR SIR—I take the liberty of addressing a line to you. I do it from the knowledge I have of your friendly feelings toward the Indians. It is an interesting time with the Cherokees; and I tell you, my friend, I tremble for them. There is not, in my opinion, a sufficient degree of interest for the welfare of the aborigines in the United States, even in the *christian community*, to save them from oppression, and from the evil consequences of disorganisation. This is what I dread. As long as we continue as a people in a body, with our internal regulations, we can continue to improve in civilisation and respectability. Now the efforts of the general government and the state of Georgia are directly opposed to our interests. The general government is engaged in effecting emigration to the west, thereby dividing us; and the state of Georgia is attempting oppressive laws over us, and encouraging her outcast citizens to intrude upon our lands, and to behave with impudence towards our inoffensive citizens. How far these efforts will be carried I know not. Perhaps I need faith. I know God is almighty; and he is very merciful. Perhaps he will still remember us and save us. We need the prayers of all God's people. Cannot you interest the christian people within the circle of your acquaintance? I am afraid the Indians are not sufficiently remembered in the prayers of all good people.

E. BOUDINOT.

A Fast.—Friday of the present week has been set apart by the Oneida Presbytery, as a day of fasting and prayer, in reference to the prevailing violations of the Sabbath. We hope the measure will be seconded by inquiring into the conduct of professing Christians, lest peradventure some of them should need admonition? Prayer and humiliation on such a subject, should be accompanied in all things by active obedience.

Saturday, the 4th, was quite a wet day; but the military were out; the Sabbath schools assembled, and the annual meeting of the Colonisation Society took place. Thus much for Utica. Other places, we hope, presented less variety and bustle.

It seems desirable on these occasions, that some one prominent object should be made to concentrate the public attention; and to this end, there never need be any want for a proper selection. The worthy citizens of any village have interests enough of a substantial nature, which might be brought forward on such an occasion. Almost any one of these would be better than half a dozen of them together.

The Utica Directory, &c. No. 2, by Elisha Harrington.—In order to show the utility of this little publication, we only need to say, that it contains "the names and residence of all the heads of families, and also of young men, as accurately as they could be obtained; all civil officers of the general and state governments, resident at Utica; the principal civil officers of the county; the village and town officers; a particular account of all the benevolent and literary societies of the village, and others whose centre is here; an account of banks, insurances, mails, stages, packets and roads, the Utica Annual Advertiser, &c."

The Directory is for sale at the several bookstores in this village.

Review.—We would inform our readers, that the interesting pamphlet noticed under this head to-day, is for sale in this village—particularly at the Sabbath School Depository. We wish that the country might be filled with it.

Rev. D. C. Lansing, D. D. of Auburn, has accepted of a call from the 2d presbyterian church in this village, to become their pastor. The installation is to take place on Wednesday the 15th inst.

Rev. Dr. Sprague, of West-Springfield, Ms. has been called to the pastoral charge of the 2d presbyterian church in Albany, vacated by the decease of Rev. Dr. Chester.

The life of Dr. Chester, with numerous testimonials of regret at his decease, has recently been issued in a pamphlet from the Albany press.

Mr. Thomas Rockwell is appointed cashier of the Ontario Branch Bank, in this village, in the place of John H. Lothrop, Esq. deceased.

HAMILTON COLLEGE.

Editor of the Western Recorder—

By giving the following a place in your paper, it is presumed, from the frequent enquiries which are made, you will greatly oblige many of the friends of this institution, and especially young gentlemen who are intending to become members of it.

It is extensively known, that there is no senior class in this College, to be graduated at the usual time of commencement; but it is understood from the faculty, that three or four gentlemen, candidates for the Master's degree, have accepted their appointments, as orators, for the occasion.

An address will be delivered by a graduate of the College, to the association of the Alumni. The inaugural address of the Professor of Mathematics and Natural Philosophy, who is already engaged in the duties of his department, will also then be delivered; and a similar address is expected from the Professor elect of the Languages.

The prize declamations of the undergraduates will take place as usual, on the evening before the commencement.

Judging from advice lately received from the instructors of several academies, it is believed the accession of students the ensuing year will not be found much short of the number usually received, during the most prosperous season of the institution.

The public may rest assured that the Board of Trustees are now determined to use all reasonable exertions to raise the College to a respectable rank among our older and most flourishing seminaries.

The stated and most convenient time for the examination and admission of candidates, is Tuesday, the day preceding commencement. But young gentlemen may be admitted at any time, when the College is in session.

Candidates for the Freshman Class must be able to construe and parse any portion of Virgil, (or instead thereof, Cæsar's Commentaries, and Sallust's History); Cicero's Select Orations; the Greek Testament, as far as the Acts of the Apostles; the prose part of Græca Minora, (or instead of Græca Minora, Jacob's Greek Reader); and be well acquainted with Clarke's Introduction to making Latin, and Arithmetic, as contained in Pike's system, as far as the Roots.

Candidates for the Sophomore Class, in addition to the above, must be able to sustain an examination in Livy's History, the first five books; Græca Majora; Xenophon's Cyropedia and Anabasis; Herodotus and Thucydides; Arithmetic; Adams' Roman Antiquities; Murray's English Grammar; Jamieson's Rhetoric, and Morse's Geography of the Western Continent.

Candidates for the Junior Class must be able to sustain an examination, *also*, in Horace; Legendre's Geometry; Day's Algreba; Morse's Geography of the Eastern Continent; Græca Majora; Xenophon's Memorabilia, Lysias, Isocrates and Demosthenes; Day's Mathematics, Logarithms and Plane Trigonometry; and Homer's Iliad, 4 books.

The commencement takes place on the 4th Wednesday in August, succeeded by a vacation of six weeks.

The expense of board, tuition, room-rent, and contingencies, (excluding clothing, books, wood, washing and candles), is about $95 annually. By order of the Prudential Committee,

S. HOPKINS, *Sec'ry.*

Hamilton College, July 3, 1829.

N. B.—Editors of papers in Albany, Utica, and other western villages, are respectfully requested to give the above one insertion in their journals.

AMERICAN BRANCH TRACT SOCIETY, UTICA.

Receipts to the 1st of July, 1829.

Cazenovia Aux'y,	by Harriet Burnell, t'r,	$8 00
Boonville ..	Mary Hubbard, ..	3 18
Pulaski ..	Rev. G. Freeman,	75
Russia ..	H. P. Cummings,	1 18
Rome ..	F. Wright, t'r,	58
Manlius ..	Rev. R. Cushman,	10 00
Union Soc. (Paris),	N. Davis, former t'r,	4 73
Westmorel'd Aux'y,	Mr. Lyman,	6 00
Western ..	Hervey Brayton, t'r,	5 00
Utica ..	Sophia Clarke, t'r,	4 00

Life Member.

Rev. L. Hull, Augusta, by the payment of $10 in tracts, for gratuitous distribution, - - $10 00

The Managers of the American Branch Tract Society are persuaded that the Tract Magazine for July, contains an article of great importance to the tract cause, and hope that all the Agents of Auxiliary Societies will read it themselves, and cause it to be read as extensively as possible.

E. VERNON, *Cor. Sec'ry.*

POLITICAL.

FOREIGN.

From Turkey.—The brig Autumn, Capt. Turner, arrived at New-York, sailed from Samoli on the 15th April. Previous to leaving that port, letters from Smyrna to the 12th of April were received there, in which it was stated that affairs were in a very distressed state, in consequence of the seizure, by order of the Sultan, of all camels bringing produce to market, for the purpose of conveying grain to Constantinople. When the camels were seized, they were immediately unladen, and the produce left on the road exposed to the weather. Upwards of 10,000 camels have been employed in carrying grain to the capital.

The latest accounts from Constantinople represent the Sultan as very determined and resolute. He had assumed the military costume, and walked the streets the same as a European general.

It was reported at Smyrna, that the Russians were making very rapid advances towards the capital; but the rumour was not credited, and no fears were entertained of their being able to reach Constantinople. The present force of the Turks is represented as being much greater than is generally supposed.

A letter from Constantinople states that there are at least 600,000 Mussulmans under arms in & about the capital, and in the event of the Russians making any attempt upon the city, they would meet with a very warm reception. The greatest tranquility prevailed in the city, and the police was effective.

The Sultan had recently been on a tour of inspection in an English steam-boat, along the shores and down to the Dardanelles and Galipoli. He visited all the principal fortifications, and gave orders for certain improvements.—*N. Y. Gaz.*

Coast of Africa.—The Philadelphia Gazette contains an official account (brought by the schooner Hannah) of two battles fought at Elmina, the Dutch head-quarters on the African coast, between the garrison, under the command of Sir Frederick Last, the Governor, and the combined forces of the Fantees and Hassans, on the 2d and 19th October last. The attack was made by the natives, for the purpose of getting possession of the fort. On the last day their forces amounted to 20,000 well armed men, commanded by the King of Dinkira, who fought bravely for two hours under the fire of the Dutch cannon, but were finally driven back with considerable loss. The Dutch troops amounted to about 1000 men.

Colombia.—Intelligence is received from Porta-Cabello, that a proclamation had been read in the streets of that place, which was received from Bogota, stating that Colombia had declared war against Peru.

Piracy.—The brig New-Packet, Capt. Harris, arrived at New-York, in 18 days from St. Eustatia, brings intelligence that two days previous to sailing, a ship arrived there a prize to the pirates. The authorities of St. Eustatia took charge of the ship, and fifteen pirates that bro't her in. Part of the ship's name, and the place where she belonged, had been scratched off. The words, "of Boston," were discernible.—They put the prisoners in prison, and sent the ship to Surinam. A Dutch sloop of war came in, took the prisoners on board, and sailed to Surinam, to be tried there.

It was reported at St. Eustatia, when Capt. Harris left, that two of the parties had turned king's evidence; that they captured the ship off the port; that they put the captain and crew in the boat, and after getting some distance from them, they fired into the boat and sunk them, and expected that they all perished.

The American consul had applied to the Governor of St. Eustatia for leave to visit the ship, to ascertain what she was; but the Governor refused to let him go on board. Capt. H. could not learn the ship's name, where from, or where bound; only that Boston could be discerned on her stern.

Most melancholy Shipwreck & Loss of Lives. Letters were received on Saturday from Mr. Dawson, agent to Lloyd's, at the Magdalen islands, in the gulf of St. Lawrence, addressed to Mr. Finlay, the agent here, from which and from information derived by Desjardins, the captain of the schooner, who arrived here and saw the parties on the island, we have collected the following particulars:—

About the middle of May a number of men belonging to the Magdalen islands, who had associated themselves in a sealing voyage, were overtaken by a storm off the northeast end of Anticosti, and the ice drifting, forced them to take shelter—choosing the place where they knew that one Godin kept one of the provision posts. In landing, they observed a boat on shore, which was not damaged. They proceeded to the house, and on entering, were struck with horror at the sight of a number of dead bodies, and a quantity of bones and putrid flesh. Upon further examination, they conceived that they could discern the bodies of 12 or 13 individuals—2 grown females, 3 children, and 7 or 8 men. The last survivor appeared to be a man who had died of famine and cold in his hammock, and from his appearance was above a common sailor. The men began to gather the chest clothes and other articles in the house, and buried the remains of the bodies, and a large box of cleanly picked bones, which lay in a corner of the room. On the fire there was a pot, in which flesh had been boiled, and a part remained in its bottom. They afterwards went to a small out-house, where they were surprised to find five more bodies, suspended by a rope thrown across some beams. The entrails had been removed, and little more than the skeletons remained; the flesh having apparently been cut off. These they left unburied, and sailed, taking the boat, for the Magdalen islands.

From all the known circumstances, there can be little doubt that the vessel was the bark Grannicus, Capt. Martin, which sailed hence for Cork on the 29th October.—*Quebec Gaz.*

DOMESTIC.

Chenango Canal.—The surveyors appointed by the canal commissioners, completed the survey of one route to Utica, on Saturday last, (27th ult.) crossing Nail creek. The 76th lock, by this survey, will be placed in the horticultural garden, which the canal will intersect about the centre, and running in a diagonal line, nearly north and south; thence across the flat into Huntington's basin. It is supposed there will be other routes surveyed, before the determination of the commissioners can be made known. The dispatch already used is creditable to those employed. There is, we understand, an abundant supply of water, independent of the Oriskany and Sanquoit creeks.—*Oneida Observer.*

Dr. Randall.—The friends of the Colonisation Society throughout the country will be grieved by the afflicting intelligence from Liberia. The death of Dr. Randall, the able and enlightened agent, the amiable and accomplished gentleman, is greatly to be deplored, as well on account of his loss to his country and his numerous connexions, as to the interesting cause in which he risked and lost his valuable life. It will be extremely difficult for the Society to find a successor equally well qualified for the responsible and perilous trust. Let not the friends of this great scheme, however, be discouraged. Unvaried success could not be rationally counted on, in such a work, and one presenting some difficulties peculiar to itself. Instead of being disheartened by occasional reverses, let them rather reflect how prosperous, in the main, their philanthropic enterprise has been, and how much has been already achieved.—*Nat. Intel.*

Oneida Indians.—About 140 of the Oneida Indians passed through here on the canal on Thursday last, on their way to Green-Bay. They have sold to the state all their interest in the Indian lands at Oneida, and have accepted of a bounty of $40 each. They are under care of an agent appointed by government, and are transported at the expense of the state. We are informed that several of them had deserted and returned back since they left Oneida; and it would not be surprising if more of them should do so before they reach Buffalo.—*Syracuse Gaz.*

Shocking Accident.—On the 24th ult. Mr. William Powers, the proprietor of an extensive oil-cloth manufactory in Lansingburgh, was so severely burnt, by the taking fire of a quantity of varnish which he was preparing for use, that he died the next day. He was an industrious and enterprising citizen, and at the time of his death, had contracts for his manufactures, in New-York, Philadelphia & Baltimore, to the amount of from $30,000 to $50,000.

Providential Escape.—On Saturday week, as Mr. Samuel Shutts, of Hector, with his wife and child, were riding along on the turnpike, near Thomas' tavern, she suddenly screamed out, "there's a tree falling on us," and leaped from the waggon with her babe, and sustained no injury. Her husband, not observing the tree, but following the example of his wife, sprang forwards, when an oak tree of about three feet in diameter fell obliquely across the road, and reaching from fence to fence, struck between the horse and one of the front wheels, which left its hub entirely spokeless, and stripping the harness off the horse, broke every thing that lay in its way. Mr. S. was stunned by the fall of the tree, and on recovering, found himself by the side of the horse with the reins in his hands, his shoulder slightly hurt.—*Ithaca Jour.*

The Harvest.—The Richmond Compiler thus speaks of the harvest in Virginia:—"The harvest of early wheat has already commenced in some fields, and by the end of the next week it will probably be cut down in the greater part of the lowlands of Virginia. We have heard of some mischief being done by the blight and the rust; but the gathering promises at present a generous harvest."

To the above the Alexandria Gazette adds the following—"Vegetation in our section of the country is equally plenty. The grain crops in western Virginia, as far as we can learn, promise to be abundant."

Grog-Shop Case.—The case of Frazer *vs.* his honor the Mayor of New-York, Alderman Brown and Assistant Alderman Cowan, on a charge of "wilfully, maliciously, fraudulently, wickedly, and injuriously," refusing a license to sell grog, "intending the said plaintiff in this behalf unjustly to hinder, vex, oppress, and to wholly ruin him," was tried in New-York on the 22d ult. and the plaintiff *non-suited.*

Liverpool Consulate.—Francis B. Ogden sailed from New-York, on Wednesday, in the Canada, for Liverpool, to assume the duties of consul at that place, instead of Mr. Maury, who has held that lucrative post for about forty years.

The Money Market.—The New-York Journal of Commerce, of Monday, says: There is a healthy supply of money among the merchants generally. Those who depend on payments from the west, are more than usually disappointed in their receipts.

Pennsylvania Canal Loan.—The Philadelphia Gazette of Saturday, says—"The million loan was, at one o'clock to-day, offered for sale at the coffee-house. The company present was numerous; but not one dollar's worth of stock was taken."

The difficulty in obtaining the loan is said to be caused by the removal of the canal commissioners, and the appointment of others, for party purposes.

Pawtucket Bank.—A committee of the Legislature of Rhode-Island have investigated its affairs, and report that they "are perfectly satisfied that all the demands against the bank are secure, and will eventually be paid."

The body recently found on the beach, near Fort-Niagara, and supposed to be the remains of Morgan, turns out to be the body of a man found dead some time since, and buried on the beach by direction of the coroner. The rope was attached to the body for the purpose of removing it, and was buried with it.

The last number of the African Repository states, that such is the disposition to emancipate slaves for the purposes of colonisation, in some parts of North-Carolina, that the society of Friends in that state would immediately have placed under their care about *two thousand*, were they in possession of funds for their transportation to the colony of Liberia.

DEATHS.

In this village, on the 4th instant, Mr. —— *Fayette*, aged 50.

In Norwich, Conn. on the 21st ult. Dr. *David Rogers*, formerly of Greenfield, in the same state, aged 87. He was a surgeon in the army during the whole period of the revolution.

In Lexington, Mass. Mr. *Nathan Monroe*, aged 83. He was one of the patriotic band of soldiers who met the British on the plains of Lexington, on the 19th of April, 1775.

New Agents for the Recorder.

Rev. Charles Wadsworth, *Canajoharie Centre.*
Erastus Upson, *Camden.*
E. W. French, *Crane's Corners.*
Daniel Potter, Jun. *Great-Bend.*

CITIZENS' SIX DAY PACKET-BOAT COMPANY.

THE Public are respectfully informed that the following Boats in this line have been recently put in operation:—

The CONGRESS, Aaron Freeman, Master.
CONSTITUTION, Wm. DeForest, "
CITIZEN, Theron T. Pond, "

One of which Boats will leave Utica for Schenectady, for the present, on Monday, Tuesday, Wednesday, Thursday and Friday, at 9 o'clock, A. M.; and on Friday evening at 7 o'clock.

Returning, will leave Schenectady for Utica on Monday at 9 o'clock, A. M. and at half past 1 o'clock, P. M.; and on Tuesday, Wednesday, Thursday and Friday, at half past 1 o'clock, P. M.

These Boats are new, light, and substantially built; and are calculated to perform the trip in less than the usual time. It is therefore hoped they may receive a share of public patronage. *June 30, 1829.* 26w3

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

Utica, July 6, 1829. SMITH COPELAND.
27

BLACK COTEPALA,

FIGURED & Plain: Also, MILITARY SCARFS, just received and for sale at No. 62, Genesee st. by SHEARMAN & THOMSON.

June 30, 1829. 26w2

TEN DOLLARS REWARD.

LOST, on the 26th inst. on the road between Fort-Plain and Utica, a Wallet, containing $125, in bills of the United States Bank. Whoever has found the same, and will leave it at the Bookstore of HASTINGS & TRACY, Utica, shall receive the above reward. It was lost by a young man on his way to Ohio, and constituted his whole property.

June 30, 1829. MILES BEEBE.
26w3

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Friends and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. Terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street. References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, [illegible] Lansing, J. Williams, Dr J. M'Call, R. B. Miller, R. R. Hunt, S. D. Dakin, A. G. Dauby. *May 5, 1829.*

DR. A. M'ALLISTER,

HAS removed his [illegible] from No. [illegible], Genesee street, in Devereux's New Building, to No. [illegible] opposite Welles' Coffee-House, where he will attend, at all hours, all calls in the line of his profession, as *Physician and Surgeon.* He would gratefully acknowledge the liberal patronage he has already received, and respectfully solicits its continuance.

N. B.—Constant attention will be given to all strangers and travellers, who may wish medical assistance.

Utica, June 23, 1829. 25w3

THE NEW SYSTEM OF MUSICAL EDUCATION, *of which His Britannic Majesty George IV. is now Patron.*

MR. BROWNE, Professor of the Logierian System of Musical Education, as adopted by many hundred Professors of the most scientific acquirements in Great-Britain, Ireland, France, Spain, East and West Indies, Africa, &c. and in [illegible] Germany, under the immediate patronage of His Majesty the King of Prussia, [illegible] States, after the most [illegible] of the *Diplomatic Professors*, Doctors, and Bachelors of Music, into its scientific principles, and [illegible] in their *Colleges, Seminaries*, and *Academies*—Begs leave to acquaint the Ladies of Utica and the neighbouring towns, that he [illegible] the same principles; having instructed in his [illegible] Musical Academy, [illegible] approbation, upwards of two hundred Ladies of the first respectability. This system, in its lectures, combines every branch of music, [illegible] ence, with the most [illegible] PIANO FORTE, ORGAN, &c.

N. B.—A number of the best London *Piano Fortes, Violins, Flutes, Music, &c.* for sale, at [illegible] prices. Ladies will be pleased to send their commands to Mr and Mrs BROWNE, at Dr Pomeroy's New Brick Building, Fayette street, Utica.

June 16, 1829. 24

SHEARMAN & THOMSON,

HAVE received the last week, a new and fresh assortment of Desirable GOODS, among which are—Brown, shaded and [illegible] colour'd Cotepala, for Ladies' dresses: Silk and worsted Berrege Hdkfs; for Ladies' and gentlemen's linen, silk and cotton Hose and Half-Hose; Pongees, of superior quality, [illegible] two years since: Black and mixed Broadcloths.

Also, 3400 yds Brown Battiste, for Bonnets; Silk paper and ribbon Wire: Brown, blue and white Pavilion Gauze: Gauze and taffeta Ribbons, [illegible] Chip Flats: Leghorn Hats: Dunstable, lace and split Straw Bonnets: 11-4, 12-4 & 13-4 Marseilles Quilts; India Matting, 6-4 wide: A new lot of Carpeting: Elegant Parasols, (some lined); Gingham Umbrellas, very superior, &c. &c. &c. All of which have been purchased within the last two weeks, at the lowest *Auction prices.*

June 16, 1829. 24w4

CITY-HOTEL, SCHENECTADY.

(PIONEER HOUSE.)

THIS Establishment has recently been built and finished in the first style, and is probably furnished inferior to none in the state. The Subscriber is determined to keep the Establishment in such style, as to merit a share of public patronage. Parties of pleasure can be accommodated with private parlours, &c.

Schenectady, June 13, 1829. CYRUS GRANNIS.
24w8

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street, where they will continue to manufacture and keep on hand a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope by attention to their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

POETRY AND MUSIC.

From the Connecticut Observer.

LIBERIA.

Bright gem on Afric's sable breast,
  Pure fountain 'mid her desert sands,
Spot where her baleful simooms rest,
  And cease to whelm the pilgrim bands :

To thee shall helpless thousands fly,
  Mother and babe and hunted sire,
When the dire slave-ship meets their eye,
  Enkinding war's malignant fire.

Star of the lost ! diffuse thy light
  Like Israel's refuge-cities blest,
To guide the panting outcast's flight,
  When close the avenger's footsteps prest.

Thy shelt'ring arms, thy genial skies,
  The enfranchis'd slave shall raptur'd view,
And in the scale of being rise
  To joys his fathers never knew :

Shall learn the statesman's lore profound,
  Bid freedom's gifts be wisely weigh'd ;
With learning's bowers thy vales be crown'd,
  And churches deck thy palmy shade.

To thee, a wretched heathen band
  Shall 'scape from superstition's rod :
Eye of a long benighted land !
  Look up, and gather light from God.

Hartford, June 17th, 1829. H.

Musica Sacra.—The eighth edition of this music book is now nearly prepared for the press. The last three editions have been of a uniform character. The present edition is to be enlarged, and otherwise considerably improved. A number of new pieces will be introduced, partly in exchange for old ones, and partly to fill the additional pages. Great pains will also be taken in the mechanical execution of the work.

There is one trait in the music of this selection, which has sometimes been overlooked.—Many of the tunes are presented intentionally in a very plain and simple form, that they may be the better adapted to the use of congregations that have little cultivation ; and at the same time be susceptible of the highest effect among cultivated singers, who, taking their hint from the words set to the music, will add to it the powers of a distinct and impassioned enunciation. The simplicity we allude to is by no means the result of negligence. It has been *cultivated* with *much labour, experience and observation* ; and if we mistake not, it affords the serious-minded vocalist the means of giving to different words a great variety of characteristic expression. The want of this trait in most of our performances is a sore evil.

Musical Taste in Germany.—The following extract appears in a letter from a gentleman in Europe, as published in the columns of the Lutheran Intelligencer:—

"The Bremeans, in common with the Germans generally, are passionately fond of music. Singing and playing on every variety of instrument is their daily delight. When they travel in company, they sing on the road ; in the evening, when they put up for the night, they bring forth their instruments, and play and sing till they retire—the intervening spaces of time being given to the pipe. In their public gardens, at their parties of pleasure, and almost on every occasion, they amuse themselves in this manner. Their coachmen play as they enter or leave the town ; their town clocks play a national air, or a piece of sacred music, before they strike the hour ; their private time-pieces do the same. More than once, I have seen a full band of automatical musicians coming forward from the inner part of a clock, and presenting themselves in front, each one bowing, they played a favourite prelude ; and being under the power of some secret mechanism, they stopped ; and then, making another genuflexion, they retired, some to the right, and others to the left ; and while they retired, the clock struck the hour."

MISCELLANEOUS.

From the United States Gazette.

THE PHILOSOPHY OF WOMAN'S RELIGION.

He who salutes every passenger, may sometimes receive an uncivil answer. He who returns no salutation, or intimates an unwillingness to exchange civilities, might incur the risk of being marked down for a churl. In the way of error, it is better to be passive than active ; so I find a kindly look for all who pass me, beyond the precincts of the city. It costs, indeed, an occasional penny extraordinary for a mendicant ; but the "God bless you," of a human being, must surely have lost its value, if it will not pass in exchange for so small a sum.

Enjoying the prime of the day in September last, about two miles from the city, I chanced to meet the "good morning" of a man, with a cordiality that evidently gained me a favourable estimation with him ; and as his occupation was before him, and mine was unknown, I put ceremony aside at once, by asking information upon subjects connected with a farm which it seemed he was cultivating. While he was enlarging upon a topic that was evidently pleasing to him, though I must confess, it had little interest for me, beyond the pleasure of witnessing his animation, his wife came to the door with an infant in her arms. I may have done her wrong by neglect ; but the child possessed attractions superior to its parents at that moment ; and, as if conscious of my feelings, the nursling stretched out its hands, and evinced a desire to approach me. I learned that it was an only son, the last of five. Affections that had expanded over all others, had settled with intensity upon this ; it was worth all a parent's love. I gazed long upon its perfect features, the soft blue eyes and full dark lashes ; and as I pressed my lips upon its face, the balmy fragrance of its breath was redolent to health. I had won upon the mother's esteem, by my attention to her boy ; but a tear that fell from my eye, warm upon the infant's breast, showed her that while I joyed with her in the living, I could in affliction sympathise with her for the dead.

I know not how it was, but for some time there was scarcely a morning that I did not pass the house in my ride ; and the boy, tho' not a year old, had learned to expect me. Let those who have no fondness for children, pass on the other side of the way ; there is enough in life with which to amuse themselves. I neither envy them their capacities for other enjoyments ; nor would give one of that infant's smiles of recognition for all their fancied pleasure.

The equinoctial rains made sad work with my calculations of riding, and it was not until the weather became settled, that I was enabled to renew my wonted excursions. It was about 3 o'clock, P. M. when I approached the dwelling of my new acquaintance ; and as its low roof met my sight, the thought occurred whether my little blue-eyed friend would, after a lapse of two weeks, recognise his former acquaintance. I confess that as I moved towards him, some little anxiety was experienced that he should give evidence of pleasure at my return. I had furnished my pockets with some trifles for him, and anticipated his pleasure at the reception, the delight with which he would reach forward to catch them, and the pleasure that would dance in his eye or play around his mouth, as he received the tokens of my affection. His mother, too, had ever shown so much gratification at my fondness for her little boy, that I promised myself pleasure in her delight.

Pursuing these anticipations, I arrived by a short turn in the road, directly in front of the dwelling, without discovering a member of the family. The stopping of the horse in front of the house, I thought, would soon bring some one to the door. I waited several minutes ; no one appeared. The family might be absent, or perhaps sick ; the last thought determined me ; so dismounting, I opened the wicket gate, and proceeded under an arbour of grape vines to the house. The front door was open, and I entered. The parlour was vacant ; and as I crossed it, I saw the door of a side room open. I turned towards it ; and the cause of the unwonted silence of the habitation lay before me. On a table against the wall of the room rested a *coffin*. With a single step I was at its side : I looked in it ; it contained the inanimate form of my little favourite ! For a moment I turned away in the agony of disappointment : I looked again ; it was too true ; and my hopes, childish almost as those I had excited in him, lay blighted. As I gazed upon the cold remains before me, my feelings subsided, and I recovered that tone which the well regulated mind never loses. It was but to divest myself of those acquired feelings concerning death, and the child that lay before me was as lovely and as deserving admiration as when alive. The beautiful glossiness of his prominent forehead, was set off by the fine silky hair that stretched in a semicircle towards the temples. There was a transparency in the skin, through which the blue veins showed with wonderful distinctness ; and the budding whiteness of the teeth was discernible between the slightly opened lips ; and his little hands were crossed below his breast ; their beauty had not departed ; but the eyes, as I gazed upwards, gleamed glassy between the lids, through their long dark lashes ; and as the light trickled through the veins near the window, I sometimes thought that life was returning to animate the lovely features on which I gazed. I stooped to press a kiss upon its face ; it was cold, and the tears that I dropped upon it, trickled off as if they had fell upon polished marble. As I raised my head from the coffin, my eyes met those of the mother. We gaze upon the dead with regret for their loss ; we look upon the inanimate corpse of an infant, and mourn that it is so soon snatched away ; we dwell with fondness upon its features, treasure the memory of its beauties, and sigh that we can no longer enjoy them. But when we see those whom the bereavement has left childless, standing by us in the dignity of grief, the silent cause of sorrow yet stretched before them, we spring almost with awe from their presence. Such for a moment were my feelings. I wished myself absent from the scene that was about to ensue ; but the extended hand of the afflicted parent satisfied me that retreat would have been cruelty or cowardice. I pressed the hand of the mother in the ardour of sympathy, and our tears fell fast upon the snowy shroud of the outstretched infant. She leaned forward, and buried her face with his in the narrow coffin. Fearing the effects of this paroxysm of grief upon the mother, I would have withdrawn her. "Let me alone," said she ; "I know by whom I have been afflicted, and in my sorrow I will not sin ; neither will I charge God foolishly. But in my darling's sickness, he lay night and day upon my knees, until he died ; and the kind officiousness of neighbours has kept me from a solitary indulgence of grief until now. Let me, then, ere they shut him out of my sight forever—let me once more feel his face imprinting its features on my cheek, though it be cold as death. I came to yield up in silence and solitude, my child, to Him who gave it ; but not without the feelings and grief of a mother. I have bowed to the chastisement : I have even kissed the rod that smote me ; but I have not mistaken stoicism for resignation, nor offered the Lord an *unfeeling* for a *submissive* mind. Four times has the hand of Heaven visited me in affliction, and I have not murmured ; and now, when the last lamb of the flock is taken, I have in the hour of prayer and solitude, exclaimed—"The Lord giveth, and the Lord taketh away ;" and when the passion of grief shall have subsided, when the cords of affection, now torn asunder, shall have ceased to bleed, and mourning shall have become woven into the tissue of life, instead of being, as now, its whole web, then perhaps I may add—"Blessed be the name of the Lord." But oh ! so lovely, so bright in promise, of all that a parent's heart can ask, and to lie now so cold."

Again the mother threw herself upon the coffin, and nestled her face with that of her infant. I saw that it was no time to offer consolation. She had restrained her grief during the presence of her neighbours ; and now that she thought herself alone, she had come from her chamber to indulge a mother's grief.

In a short time, the people of the vicinity were seen gathering towards the house, with a view of attending the funeral. The mother impressed a new kiss upon the lips of her dead child ; she uttered one more burst of grief, and shrunk to her chamber.

In a little while they screwed down the coffin lid, and a slight bustle denoted preparations for the procession to the grave. I followed among the very few whom the occasion had called together ; and as we entered the city of the dead, I saw by the little heap of fresh turned earth, where the tenement of my little favourite was prepared.

The line of followers assembled round the little grave, and the coffin lay at its mouth. At length the hoarse rumbling of the cords, and the suppressed sound of clods falling far down upon the coffin, told that the dust had been committed to dust. I looked for the officiating clergyman, and others appeared to await his service. There was none. It was now that I feared for the firmness of the mother. She had been almost distracted by grief, when her child lay before her, in her own house. What could sustain her, when she looked down into the deep pit, and saw it there, girt in with the dampness of the grave, lying cold and stretched out, forever to be separated from her gaze, and to become the companion and prey of worms.

The father stepped forward, and looked down upon his child ; he withdrew with clamorous grief. The mother advanced, and standing upon a little eminence of fresh earth, she gazed silently down. I could not see her face ; but when she raised her head to retire, an expression of agony was passing from her features ; her lips remained firmly closed, and her eyes were inflamed. As she stepped from the grave, she uttered in scarcely an audible voice, "I shall go unto him ; but he shall return no more to me."

If there is one who reads this sketch, and feels that it is sometimes good to share in the sorrows of others, let him go forth as I have done, and he will find abundant food for sympathy, and numberless scenes in *nature*, that will move and instruct him more than the wildest bodings forth of *fancy*.

From the Boston Patriot.

REFORM.

There is one kind of "reform," about which we wish to see no difference of opinion or party feeling, and that is a retrenchment of the extravagant habits and expenses of living, into which the people of the United States have been gradually drawn. The present times imperiously demand it. That the expenses of living have increased, while the profits of business have decreased, is, we think, apparent ; and equally true is it, that it has therefore become the duty of every true friend of his country to encourage economy, and a return to the simple republican habits of our forefathers ; or we bid fair to become a corrupt people, in the same ratio that we are extravagant and luxurious. We were about to continue our remarks on this subject, when we found the following in the Providence Journal, which we copy and commend to the consideration of our readers :—

"When business was prosperous, and profits and money plenty, the community was liberal, and men were willing to indulge themselves and their families in extravagances not suited to the temper and spirit of these times. But the times are changed, and our habits must change in conformity to them. Our regimen must be reduced. Where shall we begin ? It would be easy for us to tell our neighbours to commence the work of retrenchment. Their extravagances are apparent, while our own are effectually concealed. We must, however, commence with ourselves, our own families, in our own business ; we must lop off every unnecessary expense, and at every sacrifice, live within our means. There are necessary and unnecessary expenses ; the former we must regulate, and the latter abolish.

"Female fashions, in a great measure, belong to the latter class. According to the fashion, nothing cis-Atlantic is fit to be worn. Our fabrics are absolutely excluded from the market, to make room for foreign silks, satins, laces and gewgaws, which are only calculated to flatter the vanity of beauty. The fashions also require a superabundant use of these articles. They are used with a profusion that would indicate their cost to be trifling. A Parisian dress contains, at least, silk enough for three ordinary dresses. When it is considered that these dresses are made of foreign materials, which we have to pay for in gold and silver, at high prices, one and all should protest against such ridiculous fashions. The cost we are annually put to for foreign articles of female attire, is almost incredible. We should enter into an agreement to abolish the use of such articles, until they can be manufactured at home. The manufacturer could not possibly have a better tariff for his protection than such an agreement, if faithfully carried into effect."

DR. CHALMERS.

When this celebrated divine first visited London, the hold that he took on the minds of men was unprecedented. It was a time of strong political feeling ; but even that was unheeded, and all parties thronged to hear the Scottish preacher. The very best judges were not prepared for the display that they heard. Canning and Wilberforce went together ; and got in a pew near the door. The elder in attendance stood close by the pew. Chalmers began in his usual unpromising way, by stating a few nearly self-evident propositions, neither in the choicest language, nor in the most impressive voice. "If this be all," said the companions, "it will never do." Chalmers went on ; the shuffling of the congregation gradually subsided. He got into the mass of his subject ; his weakness became strength ; his hesitation turned into energy ; and bringing the whole volume of his mind to bear upon it, he poured forth a torrent of the most close and conclusive arguments, brilliant with all the exuberance of an imagination which ranged all over nature for illustration, and yet managed and applied each of them with the same unerring dexterity, as if that single one had been the study of a whole life.—"The tartan beats us," said Canning ; "we have no preaching like that in England."

PENITENCE.

Go thy way, Christian, to thy God ; get thee to thy knees in the cloudy and dark day ; retire from all creatures, that thou mayest have thy full liberty with God ; and there pour out thy heart before him, in free, full, and broken-hearted confessions of sin. Justify God in all his smartest strokes, and beg him in this distress to put under thee the everlasting arms. Intreat one smile, one gracious look, to enlighten thy darkness, and cheer thy drooping spirit. Say with the prophet Jeremiah, "Be not thou a terror to me ; thou art my hope in the day of evil ;" and try what relief such a course will afford thee. Surely, if thy heart be sincere in this course, thou shalt be able to say, with that holy man, "In the multitude of my thoughts which I had within me, thy comforts delighted my soul."—*Flavel.*

RIGHT HAND OF FALSEHOOD.

It was a custom among the Jews, when an oath was administered in a court of justice, for the person who took the oath, to lift up his right hand towards heaven, as invoking God to witness his veracity. Hence it was usual to describe a person who swore falsely, or violated his oath, as having a right hand of falsehood. Thus David, complaining of the treachery of his enemies, says, "Their mouths speak vanity, and their right hand is a right hand of falsehood." Psalm cxliv, 8, 11. The same form is still retained in Scotland.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$105 00a	Sole, oak tanned, lb	19a22
Pearl	115 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a14	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	10 50a
Alabama	9a11	—— prime	8 00a8 50
Feathers,		Pork, mess	12 50a13 00
Live American, lb	35a36	—— prime	9 75a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 62	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	6a8
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	42a43
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	6 00a6 25	Havana, white, lb	12a14
Western (canal)	6 00a6 37	—— brown	9a10
Rye flour	3 87a4 00	New-Orleans	7a8
Indian meal	2 50a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 10	*Tallow,*	
—— western	1 06a1 18	American, lb	6 1-2a7
Rye	68a70	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	35a40	Souchong	50a75
Barley	51a55	Hyson-skin	55a80
Beans, 7 bush's	8 00a8 50	Young-Hyson	80a1 12
Hides,		Hyson	90a1 15
LaPlata, lb	15a16	Gunpowder	1 10a1 40
S. A. horse, p'ce	1 50a1 75	Imperial	1 10a1 40
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 37a2 50
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	41 00a42 00	Common	18a25
—— hhd	31 00a32 00	Spinning	18a30
—— bbl	25 00a26 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	5-8	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or broken	
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
All others	1-2	Farmers & Mec.	do
Connecticut.		Lancaster	do
Norwich Bank	par	St. Clairsville	do
Bridgeport	do	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or broken	
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate ; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably ; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

NEW BOOKS.

HASTINGS & TRACY, No. 40, Genesee street, have just received a new supply of Books, among which are the following :—

Eaton's Manual of Botany, 5th ed. revised & enlarged.

Justices' Manual, revised, by T. G. Waterman, Esq.

Gregory's Practice of Physic, latest edition.

Kirkham's Grammar, 10th ed. enlarged.—This work has been but little known in this region, but has met with extensive sales where it has been introduced. It has received the unqualified approbation of every teacher who has examined it.

National Orator, consisting of selections adapted for rhetorical recitation, from the parliamentary, forensic, and pulpit eloquence of Great-Britain and America.

Ladies' Lexicon and Parlour Companion.

Legendre's Geometry, revised and altered for the use of the military academy at West-Point.

Scott's Bible, quarto edition : Diamond Bibles & diamond Prayer-Books, elegantly bound : Bickersteth on Prayer : Macbeth on the Sabbath : Hawes' Lectures to Young Men : Christian Spectator, quarterly series, June number : Webster's Dictionary, 4to ed : Cooper's Virgil : Goodrich's Greek Grammar : Beauties of Johnson Blair, Burke, &c : Printer's Guide, &c. &c.

Also, No. 2 of the American Monthly Magazine, or which H. & T. are agents. *June 23, 1829.*

HIGHLY INTERESTING MAP.

A MAP of the Land of Promise and holy City of Jerusalem, with a delineation of the most remarkable events recorded in the Old and New Testaments, a description of the passage of the Israelites from Egypt to the Holy Land, and of the miracles wrought by our Saviour—is now offered to the public. This Map is not designed to give instruction in the present supposed geographical divisions of the country which it represents. There is no correct map of that country in christendom ; nor can there be, until the soil is cleared of its hordes of barbarians and banditti. A higher object is sought to be attained, viz. communicating a knowledge of the principal occurrences recorded in sacred history, with such a view of the country as is presented to the mind of the reader of the sacred page. The most important transactions recorded in the Old and New Testaments, are represented on this Map, in the divisions and places where they occurred, in such a pleasing and impressive manner, as to have a lively and lasting effect on the mind. Almost every hill and plain of that country have been rendered interesting to the christian reader, as theatres of transactions of which the records still remain. This Chart is eminently calculated to excite to a more particular study of the sacred oracles ; and while it proves interesting to those who are learned in the scriptures, it must prove doubly useful to those who have not attained that knowledge of them which all should possess. Every family should be in possession of a copy of this Map, which will serve them as a text book to the most important events recorded in the Old and New Testaments.

The following named persons, eminent in their stations, have examined this Map, and given it their recommendation, as being worthy of public patronage :—

J. P. Wilson, D D
Ezra S. Ely, D D
J. J. Janeway, D D
Geo C. Potts, D D
T. H. Skinner, D D
William Neill, D D
} Pastors of the 1st, 2d, 3d, 4th, 5th, and 6th Presbyterian Churches, Philadelphia.

G. T. Bedell,
B. Allen,
George Boyd,
} Rectors of St Andrew's, St John's, and St Paul's Churches, Philadelphia.

Henry Holcombe, D D Pastor of 1st Baptist Church.
Samuel Helffenstein, Pastor of German Ref. Church, Philadelphia.
J. Brodhead, D D Pastor of Dutch Ref Chh, Phila.
Tho's Sargeant, Minister of Methodist Chh, Do
Fred'k Beasley, D D Provost of University of Pa.
Ashbel Greene, D D late Pres't of Nassau Hall, N J

Many more names of the first respectability could be added ; but the above are thought sufficient to excite attention to the work.

An agent is now distributing this Map, well finished, and mounted on rollers, at six dollars per copy. A copy may be seen at the Bookstore of *Hastings & Tracy.*

Utica, May 26, 1829. 21

NOTICE.

BY virtue of a decree of the Surrogate of the county of Oneida, will be sold by or under the directions of the Subscriber, administratrix of the estate of Joel Bradley, deceased, at the house called M. Bagg's Tavern, in Utica, county of Oneida, on the fifteenth day of August next, at ten o'clock in the forenoon of that day, all the right, title and interest of the said Joel Bradley, deceased, in and to the following described parcels of Land, bounded as follows, to wit :—

The first piece or parcel of Land is bounded on the north by lands of Stephen Shute, Bradford Seymour, and one Spencer ; on the east by lands of one John Morse, junior, David Mansfield, James Onley, and Bradford Seymour ; on the south by lands of James Smith, James Onley, Edmister Hammond, Isaac Seymour, Leonard Waters, and John Sweeting ; and on the west by lands of John Sweeting, Isaac Seymour, Leonard Waters, Bradford Seymour, and the highway leading from the said Bradford Seymour's to John Skinner's, containing about 300 acres of land. The above parcel of land is a part of Lots No. 1, 2, 3, 4, in Bleecker's patent, and a part of Lot No. 22, in Dean's patent, situate in Westmoreland, in the county of Oneida.

Also, one other parcel of Land, situate in the town of Ballston, and county of Saratoga, bounded northerly by the lands of James McCrea ; east by the outlet of the Lake ; south by the lands of Taylor Betts ; and west by the lands of Samuel Young ; containing about 19 acres.

Terms and conditions of sale made known, by application to THOMAS E. CLARK, Utica, or the Subscriber.

NANCY BRADLEY, *Administratrix.*

Dated June 29, 1829. 26w6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more ; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

Who wants to see, when 100 years old?

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 38, Genesee street. *Utica, May 22, 1829.* 21

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec. 23, 1828.* 52

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

JOSEPH B. HOYT.

Utica, July 19, 1828. 30

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of JOSEPH FROST, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in said county, on the 25th day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 5th day of June, 1829. 23w6

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable ; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN ; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.

Utica, Dec. 30, 1828. J. BROWN.

DE LA MONTERAT's COLUMBIAN VEGETABLE SPECIFIC,

FOR the cure of *Consumptions, Asthma, Pleurisy, Spitting of Blood*, and *Pulmonary Affections of every kind* ; the most valuable remedy ever discovered for the cure of Consumptions, and all diseases of the breast and lungs leading to Consumptions.

To all afflicted with these troublesome affections, an immediate use of this highly celebrated specific is only necessary, to convince the most incredulous of its possessing qualities superior to any other medical preparation yet discovered. Since the discovery of this invaluable medicine, numbers have experienced its salutary and happy effects. Its mild and gentle operations are much extolled by those who have used it. In all cases of coughs, colds, asthmas, and other consumptive affections, by the use of this article, they have been enabled to defeat an enemy whose attacks would otherwise have been followed by the most alarming consequences. This specific has relieved and cured the most violent cases in which other medicines have failed to give any relief. It operates by gentle expectorations, and may be given to infants and children with the greatest safety.

The following certificates just received from highly respectable gentlemen will show its value :—

Baltimore County, Feb. 14th, 1829.

GENTLEMEN—I feel it my duty to acknowlege the great benefit I have derived from the use of De La Monterat's Columbian Vegetable Specific. I do not like to speak of the medicine in the exalted terms in which I estimate it. I will, therefore, as briefly as possible, give a history of my own situation, with the effects produced by this valuable medicine. I have been for the last five or six years labouring under a pulmonary consumption, pronounced to be such by the attending physician ; during which time I have consulted many physicians, and taken much medicine, but all to little purpose. The 12th of March, 1828, I puked blood for the first time, and continued to do so for several days in succession ; and on the 14th of the same month was confined to my bed, where I lay for two months, until I was reduced to such a state of debility, that my friends began to despair of my recovery. I had made use also of all the popular remedies without benefit ; and having accidentally heard of this specific, I determined to give it a trial, anticipating from the use of it no better result than had attended the use of all the remedies I had taken. But in this I was happily disappointed. At my lowest state I commenced the use of this specific. I took the first dose at night, in a little herb tea sweetened, which threw me into a gentle perspiration, and procured for me a good night's rest. I continued to take the medicine as directed, and in about five days my cough was stopped, and I have not had any return since. I am now perfectly satisfied of the superior quality of this specific over every other medicine offered for the cure of the above disease. You are at liberty to use this letter in any way you may think proper.

Your's, respectfully, JOHN R. ELLICOTT.

Lancaster County, Pa. March 5th, 1829.

MESSRS. BOYD & HIGGINS—Gentlemen—It is with no small degree of thankfulness that I now address you, for the public good, and to inform you of the work of divine Providence, through the agency of your valuable medicine, called De La Monterat's Vegetable Specific. I have been for the last six months confined to the house, and the latter part to my room, attended by two of the ablest physicians in the county, who finding my complaint a consumption, abandoned me to the will of Providence. I heard of your medicine, and purchased two bottles, which I imagined did me good. I therefore purchased two more, which, to the astonishment of my friends and doctors, have performed a perfect cure.

With due respect, I am, gentlemen, your most obedient servant, JACOB RANDSKOM.

The above Medicine is kept for sale by WARNER & HARVEY, Utica. *June 23, 1829.* 25

ANTI-DYSPEPTIC PILLS.

JUST received, *Dr. Chapman's Anti-Dyspeptic or Sour-Stomach Pills.*—Indigestion or sour-stomach is acknowledged by medical writers to be a complaint of a stubborn kind, at all times very difficult of cure. This is sufficiently illustrated in the disappointment of those who unfortunately suffer under it, as they for the most part find, after having tried many things to little or no purpose, that they are at last obliged to use for perhaps the remainder of life, such articles as can at best but palliate the disease. Under such circumstances, any medicine capable of removing the complaint, must surely be an article highly deserving the attention of all those who are afflicted with it. The proprietor of these Pills is therefore happy in offering to the afflicted an invaluable medicine, the success of which has never been equalled for the cure of dyspepsia in its most complicated forms : such as loss of appetite, nausea or sickness at the stomach, and sometimes vomiting, belching up water which is sometimes tasteless, but most commonly sour, gnawing pain in the stomach, heartburn, or what is commonly called sour stomach, costiveness, paleness of the countenance, languor, lowness of spirits, palpitation of the heart, vertigo or dizziness, disturbed sleep, &c. Whoever applies these Pills in the above disease according to the directions, will never be disappointed, as they have never once been known to fail in producing a radical and permanent cure. The use of a single box will convince the most unbelieving of their efficacy. They will most effectually remove all sourness of the stomach, not merely by neutralising the acid, but by correcting that morbid state of the secretions which give rise to it ; and at the same time will restore to the debilitated organs of digestion that tone and vigour, which is absolutely necessary to the well being of the animal economy.

The above valuable Medicine is for sale by WARNER & HARVEY, Utica. *June 23, 1829.* 26

BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit : All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and Blandina streets ; running along the northerly side of said Blandina street, in an easterly course, forty-five feet six inches, to block No. 36 ; thence in a northerly course, along said block No. 36, thirty-three feet one inch, to lot No. 6 ; thence in a westerly course, along the southerly line of lot No. 6, forty-five feet ; from thence, in a southerly course, forty feet six inches, to the place of beginning. May 18, 1829.

JOHN BAXTER,
BENJAMIN BALLOU,
Assignees of THOMAS H. WHITTEMORE.

Tho's E. Clark, Att'y. 20m6

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year ; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.